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TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

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jan1-tf

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THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
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Physicians' Fees, per quarter	2 50

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THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

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The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

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Washing, per Scholastic Year	30 00
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Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

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The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

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The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

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" in Grammar Department	5 00
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While proper care is bestowed on every branch in the College, our own language receives special attentfon. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

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TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

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Music, vecal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the schoiastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior.

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Benicia, California.

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THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
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The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

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THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

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TERMS FOR BOARDERS;

Board, Tuition, Washing and Mending, per annum	$200
Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

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Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

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One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, DECEMBER 21, 1872. NO. 15.

EDITORIAL NOTES.

WE were somewhat surprised to find, in the *Irish People*, a very severe criticism on Rev. Father BURKE'S lectures in reply to Mr. FROUDE. Father BURKE does not go far enough; he should have proclaimed for war without counting the chances. We had counted our worthy contemporary among the "Irish-Catholic" journals of America; but its indignation is so great over what it is pleased to call "Father BURKE'S backdown," that it comes squarely out against any such idea. Protestant Irishmen, it says, have done every thing; Catholics nothing! Yet the "Home Rule," the "rebellious" Irish element, is so intimately connected with the Church, that it is called, both in England and America, the Catholic party. When an opposition arises to some Orange demonstration, does not every one, even the *Irish People* itself, speak of the "Catholic" and the "Orange" party? We know this is not exactly right; that there are Protestant Irishmen who join in with their Catholic countrymen in favor of the nationality of their land; but Catholics are *all* of that party. Who ever heard of a Catholic Irishman celebrating the battle of the Boyne, or any other event commemorative of his country's enthrallment? Who more stoutly stand for the people's rights to-day than the clergy of Ireland? Because of the part they have taken, they have been accused of political interference. We do not intend to assert that the clergy are political agitators, as some in this country and in Ireland would fain compel them to be; for, while their hearts bleed for their country's wrongs, they will encourage no wild, impracticable schemes. And, what hurts some over-patriotic gentry most, they will lend no countenance to schemes gotten up by adventurers and unprincipled men for the purpose of getting money out of the patriotic Irish. What good friend of the southern States, for example, however much he might imagine they had been wronged by the North, would advise a resort to arms, or would even desire to see the question agitated? It is not always the noisy agitator who is the best friend of an oppressed people. Father BURKE would make greater sacrifices for Irish nationality than the editor of the *People*, the latter's virtuous indignation to the contrary notwithstanding. That paper goes so far as to say: "Four weeks ago we said no clergyman *could* carry on an effective defense of Irish history *cum* Irish national aspirations. Last week we relented somewhat, and thought Mr. BURKE could reach the plane of 'the high argument,' as he only needed, like a good scholastic, to draw the proper conclusion from his previous *sortes*. To-day we find that, much as we trusted his reasoning faculties, his clerical 'faculties' intervened, and that the subject of last week's admiration is poor bottom after all, who 'can roar you like a lion,' but is more at home in pullulating like 'a sucking dove.' Perhaps we should not have had the weakness to think that Father BURKE was any exception to the Irish clerical rule. Perhaps we should have remembered that Protestant Irishmen have done every thing that has been done to make Ireland's cause a living cause, and to associate it with the living world's sympathies. All we can say is, we have been deceived once again, and we turn Father BURKE over to the roasting process which the indignation of his Irish-American relations is certain to have in store for him."

SOME of our eastern Catholic exchanges quote from the California dailies the whole of the Virginia ghost story, and go so far as to take the views of the GUARDIAN, *condensed* from these papers. We wish those receiving the GUARDIAN would do their own condensing if they have not room for our remarks in full. The impression given, and, we thought, purposely, by the paper first giving it, of our remarks, was, that we thought this MCDONOUGH ghost came to Virginia City to indorse the Catholic doctrine! Our *Catholic* exchanges should have known us better by this time.

BECAUSE that the *Irish People* has seen proper to attack, not only Father BURKE, but the Irish priesthood generally, we copy, in the "Spirit of the Catholic Press," this week, an article from the *London Tablet*, on the "Priesthood in Irish Politics." That the Irish priests are being persecuted for standing by the people, is a fact not to be contradicted. That Catholics in England itself are upholding them with their moral support, is equally true. All the English Catholic papers attest this fact. But while it is the duty of the priests to inform the people of their rights in relation to the Government, it is no less their duty to warn them against certain windy demagogues who would bring ruin upon them for a little self-aggrandizement. Catholics, both clergy and laity, throughout the world, sympathize deeply with the wrongs inflicted upon their brethren in Ireland; and when the *opportunity* arrives, as arrive it will, when they can throw off the yoke, they will receive not only sympathy, but material assistance, from all. How foolish, then, are such tirades as those in which the *Irish People* newspaper indulges!

FARMERS are begining to feel uneasy at the long-continued dry weather. Much land has already been seeded, but there would have been a great deal more had we had earlier rains so as to put the ground in order for the plow. After the very wet season, it will not require a very great amount of rain, to produce a good crop. The rain that has already fallen, although not enough to put the ground in order for plowing, has, we believe, started the grain which had already been sown. If we do not have more rain in a few days, however the young grain will be killed out by the drought and frosts. On this subject the Snelling *Argus* says: "The days are calm; the exceedingly light breezes prevailing being from the north-west, with light counter-breezes from the mountains to the eastward at night. Those who pretend to be weather-wise, predict an unusually dry winter, and, consequently, light crops, or no crops at all, next summer. Late winter and spring rains, however, would be sufficient to raise fair crops upon all the uplands that can be seeded; still, the holding off of the rains, to so late a date in the season, prevents planting, and, therefore, the area of land planted in grain will necessarily be a great deal less than would be the case had we have had copious falls of rain in November and December, to put the ground in good condition for plowing."

THE editor of the GUARDIAN acknowledges his obligations to Mr. MICHAEL FLOOD, Catholic bookseller, for a copy of the Illustrated Catholic Family Almanac for 1873. Containing, as it does, much statistical information, it is invaluable to us. It contains biographical and historical sketches, which will be of great interest to the general reader. Among the former, we notice sketches of the Most Rev. MARTIN JOHN SPALDING, GERALD GRIFFIN, Right Rev. JOHN MCGILL; the venerable GREGORY LOPEZ, Father EMMANUEL CRESPEL, CHAS. CARROL, of Carrolton, Senor DON ALONSO NUNEZ DE HARO, Father MATHEW, Right Rev. JOHN MILNER, Mother SETON, Archbishop HUGHES, and others. We have secured, also, from the same source, a very fine photograph of the Grotto of OUR LADY OF LOURDES. These are for sale by Mr. FLOOD.

WOMEN are called the weaker vessels, but it is expected of them that they shall possess all that moral fortitude, the want of which society is apt to excuse in the other sex. One Rev. Dr. ROBERTSON, a Presbyterian minister, of Louisville, Ky., has been seduced from the path of rectitude by a "respectable woman." The Doctor and his friends claim that the woman sent for him to administer "spiritual consolation," but that she really wanted to work his ruin. It seems, from the papers, that the public are disposed to accept this excuse. Is it right thus to hold women to so great an accountability, and excuse men in high standing on the most frivolous pretexts? We say it is not. Who would accept an excuse from any fully grown-up woman that she had been sent for by a most respectable man for a good purpose, but that the man was insincere, and thus effected her ruin? It is the old story since Adam. Is not the fault now, however, in our system of education? Should not the boy be taught that he is just as blameable as the girl? Why should all the responsibility of maintaining the purity of society be thrown on the weaker vessel?

THE *Chronicle*, of this city, charges that there is a conspiracy to lock up large amounts of money in order to create a panic in the Stock Market. It seems that the speculators who are manipulating the affair borrow the money, pay the interest and leave the money in the bank for security. Money is being refused at many of the banks upon the best collaterals, and to old customers. The *Chronicle* very properly denounces these things as no better than downright theft. If it affected the Stock Market only, and the "Sharpers" who do nothing but stand around the corner of California and Montgomery streets "seeking whom they may corner," it would not be so bad, but such an operation would seriously affect the legitimate business of the city and State. Some business men, who had ample security, have, of course, presumed on their ability to get money when wanted, and a failure would be attended with most disastrous consequences. We hope the *Chronicle* may be mistaken about the matter.

NEWSPAPERS, to exercise any influence, or to be a source of profit to publishers, as such, must be independent of all cliques, rings, companies or monopolies. To secure the support and confidence of the people, they must be on the side of the people. The great newspapers built up in the United States have generally been such. The New York *Tribune* has always been the people's friend. Since the death of Mr. GREELEY, however, we are informed that Mr. ORTON, the President of the Telegraph Company, has purchased a controlling interest in it, and that REID and all the other attachés will leave, and that it will be run in the interest of the Telegraph and other monopolies. By the support of the *Tribune*, they may help their other business, but we agree with one of our city contemporaries in the statement that the *Tribune*, as a great living power in the land, will have ceased to exist when it shall be run in the interest of any corporation or a number of corporations.

HON. JOHN W. DWINELLE delivered a lecture on "Holland and the Hollanders," at Oakland Library Hall, on Tuesday evening last. The Hon. lecturer took occasion, according to a synopsis in the *Bulletin*, to "scorch" the Church. We will look it over between this and our next issue.

SOME of our friends on this coast, who were of the opinion that the editor of the *Freeman's Journal* was better posted on demonology and the like than almost any one else, were anxious to hear from him on the subject of the Virginia apparition. We looked with some degree of interest ourself for the article which we expected he would offer. The editor has given his opinion, and we transcribe it to our columns. The article is a very sensible one. As we have before remarked, the Devil could afford to admit some truth in order to get some Catholics committed to the doctrine of spirit rapping. In our experimenting with it, we found it willing to do any thing to get a convert. In a little work, entitled, "The Devil: does he exist? and what does he do?" we find a case almost exactly in point. The VISCOUNT DE MESLON, in 1853, came near being a convert to the doctrine of Spiritism, and the circumstances are related as follows:

Q. Is it really with intelligent beings we have to do?—*A.* Yes. *Q.* Are you good spirits?—*A.* Yes. *Q.* Is there an everlasting hell?—*A.* No. *Q.* Does the Catholic religion, then, deceive us on that point?—*A.* Yes. *Q.* In what does the punishment of the wicked consist?—*A.* In going to pass a shorter or longer time of trial in the sphere nearest the earth, then to rise successively and progressively from sphere to sphere, according as the spirit is purified, till at length it reaches the last sphere, and is reunited to God. *Q.* Are you of the same nature as the spirit-rappers of the United States?—*A.* Yes.

Soon after, a spirit declares himself the brother of M. de Meslon, who died in 1845, in great sentiments of religion, and answers, with the utmost precision, all the questions put to him in consequence of this announcement. He is adjured, *in the name of the living God*, not to deceive, and crucifixes and blessed objects are placed on the table. The spirit persists in saying that he was sent by God to enlighten his family, to defend it against the snares of the devils, and to guide it in the way of virtue and of truth. Every moment, he quotes, of himself, sentences from Holy Writ, urges his hearers to love God, and to honor the Blessed Virgin. When he is asked questions relating to financial matters, or the future, he strenuously refuses to answer, and admonishes, in the name of God, those who interrogate him, as to their lightness and imprudence.

But, one evening, a small work-table, questioned in its turn, advises distrust of the spirit of the round table. The latter replies by summoning, *in the name of the living God*, the spirit of the work-table to confess that he is the spirit of evil. After an obstinate resistance, and some fearful contortions, the little table avows that it is animated by the Devil, envious of the good

which the departed soul was doing to his family. "Thenceforward," says M. de Meslon, "our confidence would have been absolute, when God, who saw the depth of our hearts, no longer permitted the Devil to deceive us. One Sunday, the little round table, which almost always spoke of itself, at first refused to answer, then rose up impatiently, and said to us these words, *verbatim:* 'I am tired repeating to you incessantly honeyed words, which I do not think, and expressing affectionate sentiments, when I have no feeling for you but hatred.' 'But are you not him whom you pretend to be?' we asked, in amazement. 'No.' 'Who are you, then?' '*The spirit of evil.*' 'What was the object of the disgraceful farce you have been so long playing with us?' '*Seeking to inspire you with confidence, the better to deceive you afterward.*' 'But did you not suffer at being obliged to speak to us of God, the Virgin, and the Saints, and especially when a crucifix, religious medals, etc., were laid on the table?' 'I suffered, but concealed my suffering in the hope of succeeding afterward in leading you astray.' 'You hate us, then?' 'Yes, because you are Christians.' Then the spirit took leave of us, with these words: 'God *forces* me to speak thus; hell claims me back; farewell.'"

SCIENCE VS. RELIGION—VALUE OF PRAYER.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death!
He enters Heaven by prayer."
* * * * * * *
"Oh, thou, by whom we come to God,
The life, the truth, the way;
The path of prayer thyself hast trod;
Lord, teach us how to pray!"

YES, "Lord, teach us *how* to pray!" It is the greatest blessing the Creator can bestow on man. The grace to pray at all times, with the right spirit, is the acme of all human happiness. All else is vanity and vexation of spirit. And all this is obtained by the asking! Not, however, by asking in the spirit which says: "Lord, I demand thus and so as the price of my allegiance to Thee!" But it is with the spirit which can say, in the deepest affliction: "Lord, Thy will, not mine, be done!" GOD has given us an example in the person of His servant JOB. How different this spirit from that of a few self-styled, scientific gentlemen, who say to GOD: "Unless you cure this man, and kill that, in the manner *I* shall dictate, I will not believe in your power to do any thing in the affairs of men." No one who has learned *how* to pray, could be induced to offer such an insult to the living GOD. Yet, strange as it may appear, the man who has proposed to test GOD'S power in the matter of answering prayer, has many disciples among the teachers of men. There is a class now trying to exalt the human intellect above its dependence on GOD. They throw out the insinuation that the man of prayer thinks in grooves, or don't think at all. This frightens the young, the foolish—those who are not capable of thinking, except in a groove. The one who is conscious of his own power of reason is not to be thrown from his equilibrium by such taunts. Some are so foolishly weak as to think they relieve themselves of the charge of thinking in grooves, by jumping into some new groove; and, so anxious are they for the distinction, that they don't care to look where the new groove leads them to. In fact, it is not generally a groove at all, but only a miserable, temporary *hole*, that has no beginning, and leads no where. Would that we could all keep in the "groove" which begins with and ends in GOD.

It is thought, by some, that Professor TYNDALL has found a new "groove," and already it is filled with disciples—any thing to get out of the old "groove," and afford one an opportunity to puff and blow about the powerful "intellect" which enabled him to accomplish the herculean feat. Among the more recent converts to Professor TYNDALL'S "prayer-gauge" theory, we note the Sacramento *Record*. In a recent issue it discusses Science and Religion, and says:

> Abstractly speaking, there is no reason why science and religion should not proceed together in perfect harmony, but practically, the habit of thinking in grooves, or of neglecting to think at all, interferes with the calm consideration of nearly all questions in which the discoveries of science even appear to clash with the traditions of religion. At different periods in the history of civilization, theologians have sought to stay the advance of scientific inquiry, or to condemn it as impious, on the ground that its revelations could not be reconciled with scriptural narrative. In all such cases, however, reason has refused to give way to superstition, and demonstrated facts have, in the end, been received as such. Nevertheless, there are still many pious persons who continue to believe in the universality of the Noachian deluge, in the scheme of creation as recorded in the book of Genesis, in Joshua's arrest of the earth's revolutions in the Valley of Ajalon, and in every narrative, in short, which has been elevated to canonical authority by the selection of seventy bishops, or the council of Douay. From such persons, science must expect to encounter a bitter opposition whenever its circle cuts the round of antiquated theology, but happily a more intelligent appreciation of both religion and science is making its way, and the number of those who think it no sacrilege to test the statements of scripture, and the doctrines of the schools, by actual experiment, increases every day. The commotion recently caused by Professor Tyndall's suggestion to test the physical value of prayer is a case in point. Without comprehending the motives which inspired the proposal or the reasons that underlie it, the great mass of the clergy at once attacked the scientist, belabored him with reproaches and accusations, talked of the shocking materialism exhibited in his suggestion, and declared that he was an Atheist and an impious wretch, together with much other matter of the same kind.

Complaining of thought running in grooves, the writer jumps bodily into TYNDALL'S groove, and makes the most common-place rehash of his ideas. On a former occasion we proved that TYNDALL was illogical, even taking all his premises for granted. Both TYNDALL and his disciple have fallen into the error of supposing that his proposition to test the physical value of prayer created a commotion in religious circles. The former, of course, hoped for nothing but commotion; the latter has been so eager to show his independence of "grooves" that he tumbles in after his master, without knowing whether there had been commotion or not. If SMITH should propose to test JONES'S power of rewarding or punishing his children by demanding that he should kill JOHN, and give SARAH a stick of molasses candy, and if JONES'S friends should laugh at SMITH for a fool, we don't see where the "commotion" would come in. There have been several articles, of course, written on the subject; but the writers on the side of prayer have each, in all probability, fully tested its value; and hence *they* feel no commotion. To the proposition of dividing an hospital up into wards, in some of which prayer shall be stopped, while the others shall have it regularly and frequently, Mrs. STOWE has said:

> In the physical scientific view, the ward of an hopspital is only a collection of breathing machines, on which experiments may be tried. Experiments of life and death have been tried there—six treated in this way, and six in that—and the results noted. No. 6,789, bled and blistered; Nos. 1,011, 1,213, treated another way, and results noted.
>
> "Now," says the scientist, why not try the efficacy of prayer, just as you try bleeding and blistering, calomel and jalap? Take fifteen with no prayer and fifteen with prayer, and note results."
>
> Just here comes in the difference, however, made by an immortal soul, and a living God who made that soul for Himself, who loves it with everlasting love, and in whose view all bodily agents and physical laws are only valuable as *soul-educators*.
>
> The patients in a ward-hospital are each one so dear to God, says Jesus, that he gave His only begotten and dearest to suffer, that they might not suffer—to die that they may live.
>
> How is this scientist to hush, in every soul in the ward of an hospital, that breath of prayer, which rises from the suffering heart as instinctively as the breath of life?
>
> Not nearer to the babe is the breast of its mother than is the living God and Father to every suffering soul that needs Him. Who would dare to go into a hospital when his poor brothers wrestle with pain, and say, "Stop praying! We want to try an experiment?" He might as well say, "Stop breathing!"
>
> But more than this, these patients in the hospital are fathers, brothers, sons; they have mothers, wives, sisters, fathers, whose sad hearts sigh to the ever-present love and pity for them. God is nearer to the sufferers who pray for their beloved than any other nearness.

Talking about "grooves," puts us in mind of the fact that TYNDALL has only jumped into a very old groove. MAXIMUS, of Tyre, wrote a dissertation, about the close of the second century, to prove the superfluity and inefficiency of prayer. Perhaps, after all, TYNDALL had only been consulting this old author! Notwithstanding the fact that the Church was the very nursery of science and learning, these one-idea people rush in and accuse Christians of ignorance! "From the earliest times," they say, "to the present, religion has been undergoing a process of purification, freeing itself, slowly and painfully, from the physical errors which the busy and uninformed intellect mingled with the aspiration of the soul, and which ignorance sought to perpetuate." They, so much more learned than others, have taken upon themselves the task of purifying religion! And the first great act of purification is to banish prayer! You can have as much religion as you please, they tell us, but no prayer! It would be debasing, the *Record* informs us, to the human intellect, not to submit to such tests as TYNDALL proposes. We quote the *Record* again:

> To assert that no further purification is possible, while the demonstrations of science still clash with the traditions of the churches, is to declare that all the progress of the past has been a mistake, and that our only hope is to return to first principles. Such a doctrine actually is maintained by a formidable section of the theologians, but we hold it to be inimical to reason, defiant of intelligence, tending only to mental debasement, and opposed to every upward effort of the human soul.

The Church has never shrunk from scientific investigation. Her schools for the promotion of the arts and sciences are unequalled by any others. She sets no limits to the investigation of scientific subjects. If a man makes an illogical proposition, as TYNDALL did, she only shows that it is such. The Church does not fear any demonstrable science. The *Record* will please bear this in mind in future articles. We are willing to meet our adversaries on ground of their own choosing; therefore we can not see why they should say to us that we are ignorant and superstitious, and are afraid to depend on the human intellect. We claim to have as much human intelligence in the Church as infidelity can muster, if we do not make a GOD of it.

CATHOLIC ADVANCEMENT IN ENGLAND.

PERHAPS no one man has ever done so much toward the advancement of Catholic interests in Protestant England as the late Very Reverend Cardinal WISEMAN. To him the Church and her followers owe a debt of gratitude which should never be lost to mind. The beginning of the year 1850 saw the dawning of a new era in Catholic affairs, the glory of which has increased and brightened with advancing years. Until that time, and for three centuries before, the Catholics of England had been without any regularly organized hierarchy, and the interests of the Church were left in the hands of a number of Vicars Apostolic, working with limited powers, and of course without the facility which would have resulted had a perfect organization, under the control of one head, been effected. At that time Catholicism was looked upon with far less favorable eye in England than now, and its every movement was scrutinized with a jealous watchfulness indicative of no friendly feeling. The Church, notwithstanding all this, was rapidly gaining converts, and extending her influence; and then it was that the Holy Father at Rome formed the bold design of reëstablishing the dormant sees. Of course, the announcement of his purpose raised a storm of indignant protest on all sides. It was talked of in the House of Lords, and the encroachment of the Romish Church was for a long time a theme for hot and angry debate. The Holy Father, however, saw how important was the establishment of the sees to the welfare of the Church, and was not to be swerved from his purpose by any such untoward influence as was being used. He also saw how necessary to success in the movement was the presence of a master mind—such an one as could at once mollify the impetuosity of opponents, without causing the prosecution of the undertaking in hand. Cardinal WISEMAN had already made for himself a fame for learning, ability and eloquence which few divines of the day possessed, and none could excel; and him the Holy Father chose for the great mission. On the 29th day of September, 1850, the Cardinal was summoned to the presence of the present Pope, PIUS IX, and received the celebrated apostolic letter. It read: "In the plenitude of our apostolic power, we have resolved and do hereby decree the restoration, in the kingdom of England, according to the laws of the Church, of a hierarchy of bishops, deriving their titles from their own sees, which we constitute in the present letter in the various apostolic districts." At the same time the Holy Father issued a bull, in which the learned WISEMAN was elevated to the Archbishopric of Westminster, and on the day following he received the title of Cardinal, which he so much honored. From this period we date the new era in Catholic affairs in England. With the increased authority now vested in him, and encouraged by his success in calming the troubled waters, Cardinal WISEMAN at once set about the work of reorganization. His pastoral letters were models in their way, and his preaching was eloquence itself. The ranks were daily swelled with fresh converts, and still the work went bravely on. It is true that there was still a strong party, with Lord JOHN RUSSELL at the head, which kept up an unrelenting fusilade against the newly-created dignitary; but the people were beginning to see things with their own eyes, and the tirades of the great men went almost unheeded. At one time Lord RUSSELL introduced a paper, called the Ecclesiastical Titles Bill, which provided for punishment, by imprisonment, for certain parties assuming titles not warranted by the Crown; but this, also, was presented with too much warmth, and in consequence went for naught. During all this excited period the new Cardinal was doing the work to which he had consecrated his life, and the results of his efforts were seen on every side. For fifteen years he was the head of the Church in England. On the fifteenth day of February, 1865, he passed from earth, amid the general sorrow of a nation. By his eloquence and his great learning he commanded the respect of Catholic or Protestant alike, and his charitable nature and nobleness of heart endeared him to all who met him in the walks of life. Those who had been his most bitter opponents were ready to pay the last tribute to him dead, and denunciation and contumely were cast aside and forgotten. Protestant England was not too proud to openly mourn the loss of a most gifted Catholic son. When the great man first entered upon his duties, the Church was weak, indeed. He lived long enough to see the work, to which he had given so much of his strength, based upon a foundation which can never be shaken. It is estimated that the Church now numbers, in England and Wales, 4,500,000 followers. The hierarchy is composed of the Archbishop of Westminster and thirteen suffragan bishops. In Scotland there are three vicariates or districts, under the jurisdiction of bishops, taking their titles from sees *in partibus infidelium*. The Church in Great Britain has twenty bishops, (including three retired) about 2500 priests, 1620 churches, 82 religious communities for men and 280 for women. There were about ninety-five clergymen ordained during the past year, including several of the Order of Jesus,

who have several establishments in the country. The colleges, schools, and charitable institutions are more numerous in proportion to population than that of any other denomination, with, perhaps, the exception of the Established Church. Is not this truly a most superb showing, and creditable to the Bishops, priests, and laymen who have given their efforts to the work? But is it not still more glorious when we consider that the master mind of one man has done so much to work this grand result? The Church has had great and gifted sons, but among them all Cardinal WISEMAN may rank a peer.

PERSECUTION.— Father MCNOBOE, late of San Andreas, new pastor at Suisun, was the recipient of a purse of gold, presented by his many friends at the former place, on the eve of his departure. Father MCNOBOE is very thankful to his kind friends at San Andreas, especially to Mrs. Dyas, who was active in the matter.

PRETTY MINNIE REARDON'S TRIAL AND TRIUMPH.

BY CLOUDLET.

"I SHALL love only him, and I can not see why mother, who knows she is making me miserable for life, refuses her consent to our marriage." With these words, lovely Minnie Reardon finished the recital of her troubles, and burst anew into a flood of tears as she sat on a low ottoman, at the feet of the widow Morgan, almost buried in a fairy pile of white muslin and blue ribbons. Poor little Minnie was scarcely seventeen, and the tall and graceful figure of the young merchant, Ansel Millhouse, clad in the neatest-fitting broadcloths, had won her fancy, while his protestations of undying affection were so novel in her experience that she had surrendered her heart at discretion before her parents had suspected the possibility of any thing more than the most ordinary friendship existing between them. With the innocent simplicity of a child, who believes its wish will be granted, the blue-eyed pet, with an almost gleeful air of assurance, tossed back her rich auburn ringlets as she announced to her astonished parents that she had received an offer of marriage, and desired their approval, as she knew she should always be happy as the wife of Ansel Millhouse. Her answer being deferred until the following day, she began immediately to suspect that the course of her love was not to run quite smoothly; and it would take too long and not be to our purpose to tell of her sleepless hours, how she gazed at the moon, hummed love-songs of a pathetic kind, and thought herself the most suffering of Eve's daughters as she wrung her baby hands, wondering what she should do if her parents finally refused their approval to her desire. Pretty Minnie had never disobeyed their expressed wishes, but as her imagination pictured the desolation to result from the non-fulfillment of her wishes, she questioned if, under the circumstances, disobedience would not be quite justifiable; and at last, wearied out, she had, toward morning, fallen into an uneasy slumber, to dream a long story, in which she enacted the part of heroine. At breakfast she had barely tasted her coffee in silence and thought the minutes hours, until her mother sent for her to come to her private parlor. Mrs. Reardon spoke only on ordinary topics for some moments after her entrance, when a pair of exquisite boquets were brought in. Handing these to Minnie, she said: "As it is Saturday, I have ordered these for the Blessed Virgin's shrine, and I wish to give you, my daughter, the pleasure of presenting them." Usually, this would have pleased the young girl; but now she took them with blushes, and turned away to conceal the tears gathering in her eyes at the fresh disappointment. However, the quick perception of the loving mother enabled her to check the rising emotion by a kiss of more than usual fondness; and bidding her not to remain long, as she was now prepared to answer her question of yesterday. With a frankness calculated to win confidence, she continued: "I thought a short visit to our sweetest Mother, whose loving heart is ever ready to sympathize in all our trials, would prepare my daughter for the interview; do you not think so, Minnie? These flowers are, in themselves, very suggestive. Love and Sacrifice is their language; conspicuous in your bouquets the deep color of the sanguinaria rose mingles with and is relieved by the delicate cloth-of-gold roses over which love hangs bleeding—bends to the bleeding heart which, with the Star of Bethlehem, clusters around them with beauty not all external. The varied tints blend in harmony, as pleasures and pain make our hearts rich when offered in submission to our Lord. Take them, my child, to that maiden mother whose untold sufferings we never begin to understand until we also suffer. My Minnie, I am sure, has too good a heart to permit her passion to trample down her better nature." Kissing her mother, with a trifle of sadness, Minnie wiped her eyes; but when she knelt before the statue, and raised her flowers in the act of offering them, she felt an instinctive assurance that her mother would not take such considerate pains if her answer was to be a favorable one; and her sensitive heart almost burst with its grief, for her anger being dissipated by kindness, she was left susceptible to good impressions, but she could only say: "*Mary, my Mother, remember I am your child; guard and protect me as such.*" Her suffering was not strange; for ominous clouds had for the first time flitted across the clear sky of her seventeen summers, and a less wise and tender mother would have driven her to desperation. Mrs. Reardon, anxious to impress her daughter with the depth and sincerity of her affection, and knowing that acts instead of words must accomplish it, took pains to meet her as she returned from the chapel; she said: "Minnie, I trust you understand, in some degree, how hard it is for me to say any thing to wound your feelings; and I am equally sure that in after years you would accuse me of being an unloving and untrue mother if I weakly yielded my consent to a wish which, I assure you, springs from your inexperience. How would my own Catholic child bear even light sneers at the religion which God died to establish, if they came from a husband?"

"O, mother, Ansel Millhouse loves me too well to do such a thing; he is not a member of any church, and is not bigoted. I am sure Lizzie Rogers would marry him, and her parents would not think of objecting," said guileless Minnie Reardon, blinded by her temptation.

"That is not to the point, my dear," replied her mother; "but tell me," she continued, "how much do you prize your faith? Remember, it will do you little good, unless you prefer it to all other advantages; so that, were it required, you would suffer martyrdom rather than make a denial. Is it reasonable to suppose that one without faith can appreciate such persistence? Do not deceive yourself; there are a thousand circumstances in every-day life calling for the exercise of an independence of judgment trying to both parties in a mixed marriage; and the experience of many hundreds proves that domestic happiness is most surely secured by the union of bride and bridegroom in the oneness of true faith. Mr. Millhouse, doubtless, is a very amiable young man; certainly I could not object to him in other respects, for he is esteemed by all who know him; but I would sooner let my eyes be plucked out than sanction your marriage with him. The Church never favors or blesses such marriages, and only grants permission with the greatest reluctance, to prevent greater evils. Could my daughter forego the privilege of a nuptial mass, or wish the holy Church, against its highest and divine judgment, to grant *her* a dispensation? I trust not."

"Mother, you do not know Ansel Millhouse, or you would not fear — such marriages are very common," said Minnie; and, bursting into tears, she asked permission to go to her room. There she relieved herself by a good cry; after which, she repaired to widow Morgan's for consolation — and, as we introduce the disconsolate child to our readers, she had just finished a simple and correct statement of the facts — but, as she closed, all the bitterness of her disappointment rushed upon her, and found expression in her last sentence.

"I am heartily sorry for your pain," said Mrs. Morgan, when she had finished; "nevertheless, I must agree with your mother in her decision, and I believe you brave enough to act the true heroine in this trial, my sweetest pet. Will you listen to the story of my married life? Perhaps, after listening, you will not consider your mother so greatly in fault in refusing the coveted permission." At this, Minnie dried her tears, and became very attentive to the following narrative:

"When only sixteen years of age," proceeded Mrs. Morgan, "some mutual friends of Mr. M—— and myself concocted the idea of a marriage between us before we had ever met. We were soon afterward introduced amidst the gayeties of a private dancing party. Though much my senior, his captivating address, the tender accent of his tongue, and brilliant conversational powers, as much as his wealth and personal beauty, won my unqualified admiration. I thought it love; and when, almost immediately, he offered his heart and hand, with the delighted approbation of my parents I consented. The priest, with whom I had ever been a favorite, accidentally heard of my intention, and insisted that I should take time for consideration; but, without listening to his advice, I reported all to my intended, who quickly persuaded me that the Rev. Father was quite unreasonable, particularly as he was ready to make all the promises usually demanded in such cases. My parents were also afraid I would be unduly influenced by the priest's advice, and condemned him for being over-particular in such matters. Thus the marriage was hastened while he was absent on the mission, and a Justice of the Peace officiated at the ceremony. When the dear old priest returned home he refused to let me enter the church, and publicly warned the congregation from associating with me. Up to this time I had really thought my offense very slight — nothing but a little practical joke — but when, meeting on the street a former companion, I upbraided her for not having called, she told me that she could not think of disobeying the injunctions of the priest; but, even had he said nothing, she held my act in too great abhorrence to wish to associate with me until I had manifested my sorrow by penance — and, continuing, she said it was very doubtful whether Mr. Morgan's wife was really dead — using some very harsh words to express her disgust for the state in which I was living. Then I began to feel that perhaps the matter was of greater importance than I had supposed; but it was too late to retract, I thought, and so affected to despise what my husband called 'gossiping interference.' Though mistress of the most elegant mansion in our town, I became dispirited and unhappy when I perceived that, let my parties be ever so gay and attractive, none of my dearest friends, excepting my own family, could be persuaded into attending. At the end of three months, perceiving my sadness, and learning the cause, Mr. Morgan took considerable pains to prove the death of his former wife; but it was discovered, contrary to his wishes, that her death had occurred the week after our marriage. He knew that she was living; but, as he had a divorce, considered it all the same, if nothing transpired to rouse what he designated my *superstitious scruples*. How can a man be governed by principles he does not comprehend? He was not to blame, but I and my parents were, for stooping to act from base motives, when we professed something nobler. Outside of Catholicity there is no true faith; and, consequently, though the most satisfactory promises are made, circumstances, at any moment, may occur, to make it, in the estimation of the non-Catholic, justifiable to break them. At the end of six months we were married by the priest, and I hoped that happiness would drive the skeleton of remorse from our chamber, for Mr. M—— began attending church with me on Sundays; but ere long, most unfortunately, another pastor was sent to take possession of the parish. He had evidently never been used in his youth to refined associations, and did not know how to address his congregation in any practical instruction except in the coarse language of low life, though in his formal sermons this fault rarely appeared; and my husband was becoming quite interested in the teachings of the Church, and friendly with this priest, when a Catholic girl was publicly married to a non-Catholic by a Protestant minister in his own meeting-house on a Sunday—and, moreover, certain of her Catholic acquaintances were present, and assisted at the bridal party. So much had been said relative to my marriage, I presume the priest thought it absolutely neccssary to be very pointed in his remarks on the subject. He stated quite calmly the aggravating circumstances; and then, rising to an angry tone, said that she was, by the very act, excommunicated — that others partook of her guilt by continuing to associate with her — that if she were to enter the church, and there was no one else to do it, he would lay aside his vestments, go down from the altar, and kick her out. I felt like fainting as these words fell on my ears, and you can imagine the state of my mind when my husband, with a countenance as pale as a corpse, and a haughty gesture, commanded me to go with him. I dared not disobey. On the way home he forbade my ever making reference to the Church in his presence; and added, that he considered himself relieved from all obligation in regard to his promises, as they were made while in total ignorance of its tyranny and low-bred superstition.

The indiscretion of this zealous priest inaugurated for me a system of petty persecutions, which those alone who have experienced them can understand. I knew that the unwise language of a single clergyman did not justify him in condemning the entire body of the Church, but instead of being controlled by just principles, I allowed myself to be swayed by every passing humor; one hour half-coinciding in his views, and the next angrily praising whatever passed for Catholic. My parents preached to me unconditional obedience to my husband as the doctrine of the Church; told me it was only necessary to manage to receive the sacraments at Easter, and as this last had always been their practice, I was willing to believe it correct. They were themselves so deferential to my husband's opinions simply because of his wealth and influence, that when, as frequently happened, he invited them to some excursion on a Sunday, they considered it a sufficient excuse to dispense them from hearing mass. While speaking of my parents, I must tell you of their tragical end. Their last year of life, one thing after another, caused them to delay their Easter communion, and, finally, my husband made up a party for an excursion on Trinity Sunday, the last day for complying with the rule of the Church. Alas! human respect ruled their decision, and, while the cars were running with lightning speed, a calf came upon the track, and when the engine blew the whistle, the frightened creature ran along upon a culvert bridge, in which his feet were caught, and the train, running upon him, was precipitated down an embankment. Among a number of others, my poor parents were instantly killed, while my husband and I escaped with scarce a scratch.

I lived an age as I stood over their mangled remains. There I concluded that, as women possessed souls they must, also, have duties from which even a husband's authority can not dispense them, and I resolved to change my living, not from love of God, but from fear of His judgments.

It was now open war between Mr. Morgan and myself, and he, who had been so polite and engaging in his manners previous to marriage, became like the tiger watching for his prey, and I, on my part, was scarcely better, for my inexperience and passions were ever decoying me into taking the very course calculated to make him more furious. He never tired of repeating the language of the priest, which had so offended him—especially to Protestants. He accused me of the worst crimes ; threatened to procure a divorce ; sent my child to be educated by infidel teachers ; forbid my going to confession, and, on a number of occasions, when he suspected my design, locked me in my chamber. Perhaps you already think him some terrible monster, but you are mistaken ; on the contrary, he was popular among his neighbors, for his bland and affable manners; but, believe me, Minnie, the love that is not made secure by true faith is as fleeting as the life of the May-fly, that flits a few hours in the sunshine and then dies ; and it may change to intensest hatred. What else was our love at this juncture but blackest bitterness and hate? All things are liable to change. The character of youth is undeveloped, and we do not begin to know ourselves until the trials of life prove us. I was called amiable in my girlhood, but my amiability was not proof against the unjust conduct of him, who had no true principles to guide his life.

About eighteen months previous to my husband's death, he was confined to his chamber with the gout, and a complication of other diseases, and my life would have been terribly wretched had not a kind Providence strangely dropped into my mind a new ambition. I was, by stealth, a listener to a sermon, in which the preacher, with rare eloquence, depicted the untiring love of a mother, and its effect in the reformation of an ungrateful son, and the heart-felt emotion of the speaker proved conclusively that he was relating his own experience, and he closed with an eloquent portrayal of woman's power for effecting good. As he uttered the words I seemed transformed, and suddenly possessed with a natural ambition to conquer my husband into loving me, and not only me, but my faith also, and I found myself laying my plans with the earnestness of a commander-in-chief when regulating the details of an important campaign. I venture to assert that few suspect how quick-witted we all are when we pursue an object with a determined will. I, who for so many years had been utterly indifferent about my husband's love, and thought it would be stooping to make an effort to win what was not voluntarily given, and, especially, to gain the heart of one who had, in so many ways, abused my confidence, trampled on my rights, wantonly shocked my most sensitive feelings. I was so changed that it really seemed a grand ambition to conquer the heart of this man who had set himself in direct antagonism to my every wish. And, Minnie, I succeeded. When he first began to perceive the change in my tactics he became more violent and abusive, but God must have helped me, though I had not entered upon the work with a very pious motive, but something as I would play a game of chess, for the pleasure of being victorious. Almost imperceptibly, however, a higher motive succeeded to this, and when he was most violent there was a calm sunshine in my soul, as I went on entirely ignoring his spitefulness. His sickness afforded me a splendid opportunity for carrying out my plans, and at the end of the year, which I had devoted to my invalid husband as nurse and constant companion, I found my heart really loving, and my heretofore savage husband reciprocating my affection with a truer devotion than that which had won me on my first acquaintance.

Three months previous to his death an interesting scene took place in his sick chamber, for there he was baptized, and there we together received the Holy Eucharist, I trust, with a lively faith and a hearty penitence for the past. The same day he placed in the hands of the Rector of the College, as he said, in token of his sorrow for his errors, a sum of money sufficient to maintain two students through an entire collegiate course.

I have had two motives, Minnie, in relating these facts in the history of my life ; first, to show you that there is no security in marriage with unbelievers ; that promises made simply to gratify another, and not from the force of principles of justice and right, are very easily set aside to please a passing humor. My second reason is, to undeceive you in relation to the permanency of your affection. Your imagination makes you regard your present fancy as a permanent affection, just as I did at the time of my marriage to Mr. Morgan. You believe you are incapable of change, as I deemed it an absolute impossibility to teach my heart to love one whom I had learned to loathe. Take my advice, Minnie, be a brave girl, as I know you are capable of being ; stand by God and right ; you will find a sweetness in doing so that is indeed lasting. No doubt for the present you will have to endure a little pain, but you know the joyful chorus that the angels sung when the divine babe was born in the crib of Bethlehem, was, "*Peace to men of good will.*" You may, in the not far distant future, conquer for yourself an enduring happiness. Write to Mr. Millhouse your final dismissal of his suit, and give frankly your real objection ; if he is what he appears, he will respect you all the more, and it may lead him to examine, and finally embrace, the Church whose members know how to sacrifice themselves to its teachings. Have confidence in God, who knows how to bring out of unpropitious events the most astonishing results."

"I know you are right," said pretty Minnie Reardon, "and I thank you, for you are my real friend. Your words inspire me with courage to do as you say. How pleased dear mamma will be. If you will oblige me by furnishing necessary materials, and assist me a little in composing my letter, I will dispatch the missive of rejection without delay," and, as she seated herself at Mrs. Morgan's writing-desk, there was a sparkle in her eyes, from her soul's nobility, all the more brilliant because of the tears so recently shed.

THE CHURCH IN THE UNITED STATES.

THE solemn and appropriated religious celebration of Thanksgiving Day, by the *Catholic Union* of New York, recalled forcibly to our mind a fact which we have before now felt called upon to remark. The days set apart by the Catholic Union to the good purpose of assembling its members at a High Mass, in one of the principal churches of our city, are, with one exception, days set apart by the nation as national festivals. It was a good thought on the part of the founders of this Union of prayer and moral force, to incorporate its days of special observance with the consecrated days of the nation, and thus show that the Catholics, notwithstanding the accusations of their maligners, love to honor and observe the national festivals by devoting them to the noblest of purposes. Beautiful thought, and beautiful harmony which the Catholic Union thus makes evident, between the Catholic religion and the institutions of our great country.

THE SISTERS OF MERCY REFUSE TO PROFIT BY ILLEGALITY.—A curious case of forced charity, if we may call it so, has just arisen in Brooklyn. Among other improvements taking place there, a large portion of the city is being drained and sewered, and assessments have been laid on the property benefitted by this sewerage. Among these pieces of property is the Orphan Asylum and Industrial School belonging to and conducted by the Sisters of Mercy, Grahan Street, on Classon and Willoughby avenues, which was assessed for $2,300. The Brooklyn Common Council, unasked by the Sisters or by any portion of the Catholics of that city, decided to remit the assessment, on the ground that the institution was a charitable one and relieved the city of a vast expense every year, by providing for about three hundred orphans. The Sisters, however, refuse to accept this gratuity at the hands of the corporation, and the Right Rev. Bishop Loughlin joins them in the refusal, on the ground : 1st, That the Common Council has no power under the law to remit assessments for street improvements ; and 2d, that if it had the power, its action savored of *special* legislation, and that the church in Brooklyn would give no countenance to such legislation. The Mayor of Brooklyn has vetoed the measure. The affair creates some excitement among all classes.

ACCIDENT TO VERY REV. FATHER GLEESON.—We are sorry to have announce that the Very Rev. Father William Gleeson, of St. Bridget's Church, the estimable Vicar General of this diocese, met with a painful accident on Friday last, November 29th. He had been, we understand on a visit to Lancaster, in this county, and was on his way to the railroad depot, intending to take the train for Buffalo, when, owing to the slippery condition of the sidewalk, he fell and fracturated the small bone of his right leg. He was put aboard the train and reached home soon after. The fracture, though giving him much pain, is, we are glad to learn, not a serious one. The reverend gentleman will, however, be confined to his bed for some time. We hope to see him soon fully recovered from the effects of his mishap.—*Buffalo Union.*

A MOST successful mission was lately given in Faribault, Minnesota. Rev. F. X. Weineger, S. J., was the leading priest, and his labors were untiring, and crowned with success—with over thirteen hundred communicants. The Clergymen who assisted the worthy mission above mentioned were : Very Rev. A. Ravoux, V. G., and Revs. George Boniface, Maurer, Roberts, Hurley, Alexus, and Father Schere, pastor of Faribault.

THE Catholic Union, Circle of New York and Parochial Section of the Holy Innocents, held its announced meeting on Wednesday evening, the 27th ult., in the basement of the church. Mr. B. Clarkin, acting Secretary, nominated Mr. Henry Hannigan to the chair ; that gentleman briefly stated the object of the meeting. The respected pastor, Rev. John Larkin, was present. A large number of names were enrolled, swelling the roll of this Section to about 200. We hope to hear like good reports from all the Sections.—*Tablet.*

THE new Cathedral of New York was thrown open in honor of Thanksgiving Day, and from morning till night there was a constant stream of visitors. As this grand monument of piety and open-handed munificence grows on the sight it seems ever to become more and more beautiful. It is now what may be popularly termed one story high, and one can form a fair idea of the vastness and symmetrical loveliness that will distinguish it when, years hence—for much remains to be done—it is opened for public worship. Its dimensions have been often published ; but to a spectator who has never enjoyed the opportunity of looking at some of the great European cathedrals, its imposing size and the exquisite perfection of its proportions are singularly impressive. Many thousands of people embraced the chance afforded them to take a glance at what has already been done toward its completion, and it is said to have been difficult to make one's way from the entrance to the chancel through the throngs of sight-seers that blocked up the passage.

In further honor of the day a band of music was placed in a shed in the center of the building occupied by the workmen, who for the moment were enjoying the national holiday, and lively and inspiring music added to the pleasure of the visit.

ST. CHARLES BORROMEO.—The Fair in aid of this Church promises to be a grand success. The Fair is being held in the body of the church, and although the walls are not plastered, the tables present a very beautiful appearance, decorated as they are with the most exquisite taste and skill. Music, merriment and good humor appear to reign suppreme, and the young folks tell us that there has never been more fun than there is at this Fair. The display of articles is unusually fine, the articles to be contested for by votes or to be disposed of by chance are of a most attractive and desirable character, and the interest of the contestants and their friends grows daily more intense. Father O'Reilly has every reason to be satisfied with the way every thing is going on.—*Philadelphia Herald.*

ON last Sunday, December 1st, the New Catholic Church at Rochester was dedicated to the service of religion by our Rt. Rev. Bishop. In the morning Rev. Father Cotter, and about one hundred men from the Temperance Society, and also the choir, arrived from Winona. Amongst the choir from Winona may be mentioned Miss Chadduck and the Messrs. Ralph. They were met by the St. John's Benevolent, and the St. Bridget's Temperance Societies, of Rochester, and all marched to the Church. High Mass was celebrated by the Rt. Rev. Bishop, and a sermon delivered by Rev. John Ireland. The Church was thronged during the services, and people came from all parts to witness the ceremonies. In the afternoon Vespers were sung, after which the Bishop delivered an address. His lordship congratulated the Catholics of Rochester on the erection of their church, and the progress they were making for the advancement of religion, and hoped that the next thing they would have would be Catholic schools ; these were next in importance. He concluded by exhorting them to persevere in their efforts, and that in the end they would be crowned with success. We have heard that the Catholics of Rochester are making every effort to have Catholic Schools for their children, and that, in a short time, they will have the Sisters amongst them. The new church, in style of architecture, partakes of the Gothic and composite. It is very handsome. The beautiful stained-glass windows, which were given by members of the congregation, must have cost over one thousand dollars. The tower is not yet completed. The church when completed, will, it is estimated, cost $15,000.

Thus is religion progressing in every town and village throughout the State ; new churches in course of erection or contemplation ; and from such signs as these we may confidently hope that in a few years their will not be a parish in Minnesota which has not a church and school and a resident pastor.—*North-west Chronicle.*

THREE years ago, Rev. Mr. Marco, for seven years missionary among the Chippeway Indians, and, subsequently, for some time laboring among the Catholics of Lacrosse, Wis., accepted the pastoral charge of that portion of Long Island City which embraces the districts of Dutch Kills, Payntarsville, Woodside, Ravenswood, and a portion of Astoria. Uphill was the work these three years, and it is only now that, in the midst of a large and rapidly-growing parish, with a church, small, but neat and tasteful, called after St. Patrick, Father Marco is beginning to breathe easier, as he reviews his past labors and looks forward to those of the future. A late visit, which we paid to this estimable priest, found him just settled in his new house, finished in October. It is a two-story-and-basement frame house, substantially built, well laid out, and of handsome appearance within and without. Mr. John Fallon, of Williamsburgh, was the builder. This solid and comfortable residence is entirely paid for, a fact which is very creditable to a young and comparatively small congregation. It is built on one of four lots, extending 100 feet on Payntar Avenue, and 200 feet in depth, which our charitable fellow-citizen, Mr. William Lalor, presented to Father Marco. Next to the house, on the lots as yet unoccupied, it is Father Marco's purpose to erect the new church, which the increasing wants of the parish render imperative. We are glad to learn that, probably next summer, ground will be broken for the foundation. The site is one admirably adapted for a church, being so elevated as to command a view of all the surrounding country, and even of New York. Mr. Lalor has also donated to Father Marco a few lots on which to erect a school. When the new church has been erected, the present one will be raised and transformed into a school for the poorer children of the parish. Through the zeal and energy of this good pastor, seconded by the good will and spirit of religion of his people, the progress of the Church, in this locality, will be real and solid.

SPIRIT OF THE CATHOLIC PRESS.

WE give, in this department, this week, a rather lengthy extract from the *London Tablet* on the priesthood in Irish politics, to show the views of that paper, and, we may say, of the English Catholics, on the question of religion and politics :

We have seen that, so far from there being any just foundation for the outcry, "No Priests in Politics," not only it may be the right, but it may be the absolute and unavoidable duty of the priesthood to interfere in political contests. As often as the interests of religion and morality are involved in a political controversy, as often as a political obligation involves a moral or religious obligation, it becomes incumbent on the appointed guardians of religion and morality to interfere actively, and, to the utmost extent of their legitimate ability, to interfere efficaciously. The general principle being thus victoriously vindicated, and being indeed undeniable on the slightest reflection,

the next question must be, What is the legitimate method and sphere of the politico-moral and politico-religious activity? It is evident that priests can not be permitted to use wrong means as if they were right means, and that injudicious partizanship must injuriously affect the holiest of causes. Take, for example, what the writer in the *Dublin Review* so justly calls "the vital question," now so prominent in the minds of Catholics — Denominational Education. "The whole future course of events depends, it is probable, for good or for evil, more on the practical reply which may be given to this question than on all other practical issues put together." It is accordingly the urgent business of every Irish priest to do his utmost to make his flock understand clearly and fully the immense importance of this question; and, furthermore, to encourage them, in case they need encouragement, to disregard utterly, and, if need be, to set at defiance every illegitimate pressure which may be brought to bear upon them tending to warp their judgments or their votes to the detriment of the principles at stake. When Judge Keogh, in the course of his notorious judgment, declared that Denominational Education was the question which "poisoned" the whole of the electoral contest in Galway, he not only ignored, in conformity with the strange bias which had taken possession of him, the influence of another question, Tenant Right, but his language tended, and was no doubt designed, to convey the impression that the question of Denominational Education as well had better have been kept out of view altogether. Of course, if neither Tenant Right or Catholic Education ought to have had any thing to do with the choice of a representative for Galway at the last election, the unanimity of the immense majority of the electors would have given more countenance to the Judge's theory that that unanimity must have been the result of spiritual intimidation. Waving this question of fact, however, the Judge's apparent theory on the importance of a question like Denominational Eeducation is as untenable as his theory on landlord influence. Nothing could exceed his indignation at the observation of the Rev. Father MacDonough, that "the landlords had no more right to the votes of their tenants than to their souls." And yet the landlord has not an atom or iota of claim, *as landlord*, to influence the votes of his tenants, while, whatever Judge Keogh may think of the proposition, it is often the duty, as well as the right, of the priest, to influence, *as priest*, the votes of his parishioners. In fact, astounding as it may seem to the supporters of the views we are combating, it is only and solely as priest that the priest is under the special obligation to interfere in the way described.

We are not about to enter into any justification of the excesses of language or conduct into which some of the Galway priests may have been betrayed. We only mean to say that the substance of the advice and admonitions tendered to their flocks by the Galway priests is not to be depreciated by any errors in the manner in which that advice and those admonitions were conveyed. We are perfectly free to admit that some of the priests, under the influence of a natural indignation, were betrayed into errors, and serious errors of language and demeanor. This admission does not, however, weaken our original position that, for a suitable object, the Galway priests, or the priests of any other city or county could, not only without blame, throw the whole weight of their priestly influence into the one scale or the other, but could not, without sin, refrain from doing so.

There is literally no more reason why tenants should vote for their landlord's candidate, as such, than for their apothecary's or their baker's. Doubtless the landlord may most legitimately place before his tenants his political views, with their reasons; but so may the apothecary before his patients, and the baker before his customers. These two sentences in the *Dublin Review* dispose of the whole question of the legitimate influence of landlords, or other secular persons. Of course, a landlord, an apothecary, or a baker may address any tenants, patients, or customers upon a serious question of public welfare, and, in discharge of that duty which every Christian man owes to his fellow-man and every Christan citizen owes to the State, may appeal to the highest considerations, justice, morality, the love of God, in inculcation of the line of conduct that ought to be pursued under the grave circumstances of the case. Let us suppose that it is the important questien of the Abolition of Slavery and the Suppression of the Slave-Trade that is to be decided by the issue of a certain election, whether in Galway or in Middlesex. Two candidates are before the constituency, a Slaver and an Abolitionist. Each side musters its forces and recruits adherents. The Slaver is eloquent on the profit derived from the employment of slaves; descants upon the natural destination of certain races to be slaves; denies the natural equality of man. The Abolitionist distinctly takes up ground in opposition to these views. He may use economic and political arguments to refute his antagonist, and deny the real profit or advert to the political danger of the institution of slavery. But can he not also rest his convictions on higher grounds? Can he not denounce the accursed, the impious, the unchristian character of slavery? Can he not invoke more considerations, and will not these moral considerations have their weight with his supporters? In this point of view, every layman may, and in many cases ought, to employ a spiritual intimidation, which, according to Judge Keogh's theory, might amount to spiritual terrorism. Supposing that the feelings of the constituency come to reckon slavery as an accursed and unchristian institution, are we to be told that the unsuccessful candidate, the successful abolitionist, is to be unseated on petition, on the ground that, though physical constraint is absent, there was no practicnl freedom of election, by reason of the belief that was every-where encouraged by the sitting member and his agents, that slavery was a sin in the sight of God as well as a scandal in the sight of man? And suppose Christian priests had supported the Abolitionist candidate by similar doctrines, ought this fact have to been conclusive against the validity of the election? And if Christian priests had organized the forces of the Abolitionist, or had actually acted as his voluntary agents, ought this fact to be conclusive in favor of the prosecution of these priests as offenders against the liberty of election?

THE London *Register* discusses the Disestablished Irish Church. It apologizes for interfering with other church matters than its own, but finds excuse in the fact that Catholics are taxed to support even the Disestablished "Irish Church." We quote the latter part of the article:

The temporalities of the disestablished institution have of course engaged much of the attention of its members, lay and clerical. Though Mr. Gladstone, in order to abate a huge public nuisance, stripped that institution of its rank and privileges as a great State establishment, he dealt tenderly with its rich endowment. Nominally disendowed, it is still the richest ecclesiastical institution in Europe, the relative circumstances being duly considered. When it is borne in mind that the episcopal charge of the Bishop of London is three times, at least, greater than the whole Anglican population in Ireland, it will be admitted by all honest and candid persons that that Church is still extravagantly endowed, each of whose two chief bishops has an annual income larger than that of the Bishop of London. And there are besides nine or ten other bishops, each of them with an income of £4,000 or £5,000 a year, to superintend the cure of the souls of less than 500,000 members of the Disestablished Church.

What possible use can there be for so many Bishops in so small a community? If England were bishoped on the same scale, we should have at least three hundred and sixty Bishops of the Established Church; whereas, they do not amount to more than one-thirteenth of that number. The Irish Anglicans are to the English Anglicans about as one to fifteen; but the Irish Anglican Bishops are to English Anglican Bishops nearly as one to two. This disparity accounts sufficiently, in our opinion, for the utter failure of the begging box sent round in this country on behalf of the disestablished Protestant Episcopalian Church in Ireland. "The hat has gone round everywhere, (said the *Times*) and all that has been collected is £43,000." And the hat failed similarly in Ireland. The Bishop of Kilmore has complained piteously that, in a well-to-do parish in his diocese, the sum total of the voluntary contributions amounted to only £16; and the same prelate has stated that a nobleman, who draws £2,000 a year from that parish, did not even show the courtesy of replying to his begging letter. The discourtesy can not be excused, but the refusal to subscribe seems reasonable enough.

What can half a million or so of Irish Protestants of the Anglican faith want with twelve bishops and 2,000 parsons? At the same rate, there ought to be 150,000 parsons in England; but England is sufficiently served by a tithe or so of that number. If the same rule of proportion were observed in Ireland, the clergy of the disendowed Church in that country would be the richest ecclesiastics in the world, notwithstanding the so-called disendowment. There is one tangible cause of the complaint of the inferior clergy that they are under-paid. The Bishops, especially those of Dublin and Armagh, have made such monstrous claims for compensation that the general sustentation fund must be seriously diminished in that way. He of Dublin appears to be the greatest cormorant. When the Government were inquiring into temporalities of the then Established Church in Ireland, Dr. French returned the revenues of his see at something like £9,000 a year; but in his recent claim before the Church Commissioners, he worked his ecclesiastical income, as incumbent of the sees of Dublin, Glendalough and Kildare, to upwards of £12,000 a year, and made a hard fight—taking the case to the Appeal Court—to establish his claims. If this be the fate of a "disendowed" bishop with extensive dioceses and small duties, there will, we suspect, be found very few in England to pity his sorrows.

NOTES FROM ROME.

I WAS reading, the other day, some clever articles on Italian Statistics, wherein I found not a few startling facts. It has been said, with some truth, that in this age of colossal lies and frauds, statistics are about the only means one has of coming to a right conclusion on matters pertaining to the prosperity of a country. The census of Italy was made last year, on Dec. 31, and nearly eight months elapsed since the result was made public, and it was only last October that it was published in the papers. By this document we find two curious facts, which ought to be borne in mind by all who wish to know the truth about Italy and her present government, a matter which naturally interests every Catholic of intelligence. The first of these is—that in the Italian kingdom, more than one-half of the population does not know its alphabet, and that more than a third of this more than a half are under fifteen years of age. Now Italy has been united for going on twelve years, and yet, with all their talk about schools and education, an immense and overwhelming majority of the rising generation does not know, nor is it likely to know, its A, B, C. After this I think you have your answer ready for the "friends of Italy." In twelve years, this precious government has not been able to teach the little ones their alphabet, and yet how it has calumniated and written about the priestly administration. Now, in Naples, the most ignorant part of the country, the better half of the adults could sign their names, and the children of the present generation, who are supposed to have been educated by the regenerators, can not do so. *A chi la colpa*, whose fault is it? — *Correspondence Brooklyn Review.*

GENERAL EUROPEAN NOTES.

THE FRENCH CRISIS.—The conflict with the majority of the National Assembly, wantonly provoked by the President's Message, has thrown France into a state of great excitement. How it will end it is impossible to anticipate with any thing like certainty; and the telegrams of Thursday add to the perplexity. The Special Correspondent of the *Times* and Reuter are at direct issue upon a very material and important fact. Our readers are aware that, instead of voting approval of the Message at once, the Right carried a motion for the appointment of a Committee to prepare an answer to the Message. When that Committee met, their first business, of course, was to appoint what we would call a chairman. According to the special telegram of the *Times*, the gentleman chosen is M. Batbie, who is described as a person of very conciliatory disposition and favorable to an amicable arrangement. But Reuter says that the Chairman or President selected is the Duc d'Audiffret Pasquier, an out-and-out Orleanist, who was elected by a majority of nine against five votes given for M. Martel, who is very friendly to M. Thiers. Both parties—*i. e.*, the Committee and M. Thiers—are, it is confidently stated, animated by a desire not to push matters to extremities, and our own impression is, that the quarrel will be patched up. The majority will, however, in all probability, insist upon determining the responsibility of the Cabinet to Parliament, and the exclusion of the President from the House, with a special reservation in favor of M. Thiers, by which *he* will be allowed, on great occasions, to defend the conduct of the Government from the tribune. M. Thiers has been invited, by the Committee, to attend before them, with a view to such explanations as may facilitate a friendly solution of the present difficulty; and the President has, it appears, signified his intention to accept the invitation. In the meantime, the Gambettists are straining every nerve to prevent an agreement between the President and the majority. It has been resolved, at a meeting of the Left Centre—the moderate Republican section of whom M. Casimer Perier, once, and very lately, a thorough-going Orleanist and Monarchist, is one—to draw up the chief points of a Republican Constitution, and submit their scheme to M. Thiers before bringing it before the National Assembly. Of course, it will be scouted by the majority, who will not lend any countenance to a plan for saddling upon France a Republic. It is hardly possible that the crisis will terminate before we go to press; but however it may end, the reins of Government will not be clutched by Gambetta, who, in the improbable event of the President's resignation, is more likely to be held to bail for his good behavior.

THE ORLEANS PROPERTY.—One of the greatest mistakes into which the Emperor Napoleon fell was the confiscation of the private domain of the Orleans family to the uses of the State. We said so at the time, and we repeat it now. The act was contrary to right and justice. Before Louis Philippe accepted the Crown of the barricades he made it a distinct and positive condition precedent, that his private estate was not to merge in the public domain. An Act of Parliament was subsequently passed, giving effect to this stipulation; and when, on the occasion of the marriage either of the Queen of the Belgians or the Duke of Orleans—we forget which—the Minister of the day proposed to Parliament a donation from the State for the Prince or Princess, it was very properly and effectually resisted, on the express ground that, as the King had reserved his private estate, contrary to the usage of the old Bourbon monarchy, he had no claim upon the State for donations for his children, for whom it was his duty to provide himself. That decision made it quite clear that Louis Philippe's own property, of whatsoever character, was private and did not belong to the State. No doubt, a question might be raised respecting the property of the Prince de Condé, which came into the possession of Louis Philippe's son in a manner, and by means of which, we prefer to say nothing now. But that property ought to be deemed covered by the Act of the French Legislature already alluded to, and should not have been touched. It was not confiscated, we admit, but the enforced sale was tantamount to a confiscation, though the accumulated hordes of the citizen King—more provident than the Emperor — enabled the family to save it from sacrifice; for every body understood the nature of the purchase by Messrs. Coutts & Co. We are pleased to learn that, on Wednesday, M. Massy demanded that a Bill, for the restitution of the Orleans property, should be placed on the Orders of the Day, and that the demand was supported by the Minister of Finance amid the cheers of the Right and the murmurs of the Left, and approved by the National Assembly.

PRUSSIA.—It is absurd to apply the term crisis to the present posture of affairs in Prussia. There is no crisis. The Government sent to the Upper House a Bill seriously interfering with the established privileges of the aristocracy in the kingdom, and the Peers threw it out by an almost unanimous vote, though most unconstitutionally threatened beforehand by the King that he would have the Bill passed whether they liked it or not. To that determination, it seems, he adheres, but, though it is probable that some modifications introduced into the Bill in the present session of the Parliament, coupled with the natural desire of the Peers to preserve their

House from degradation, will induce them to pass the Bill now. Bismarck is determined to swamp the Upper House by an inundation of brand new Brummagem Peers, through whose agency he expects to carry through his iniquitous contemplated measures for crushing the Catholic Church in Germany. His life is too short, and his power is too limited for the accomplishment of his diabolical designs and purpose. What Elizabeth and Cromwell—two sanguinary and powerful monsters—were unable to effect in the United Kingdom, Bismarck and his infatuated master can not accomplish in Germany. It is far more probable that they are effectually undermining the kingly authority and the monarchical principle in Prussia, and in all other parts of the German Empire.

THE LATE MR. MAGUIRE.—Sympathy for the bereaved widow and children of the late truly good Member for Cork is pouring in from all sides. A few days ago, a most influential meeting was held in Dublin, under the auspices of the Lord Mayor, to promote the subscription initiated very properly in Cork, for the benefit of the family. It was attended by leading men of all parties, and resolutions were moved and seconded, and generous speeches were spoken in praise of the lamented deceased, by the Hon. D. Plunket, M. P., Sir John Gray, M. P., Sir D. Corrigan, M. P., the proprietors of the *Irish Times* and the *Mail*, (both Tory organs) and other gentlemen connected with the various political and religious denominations in Ireland. No higher tribute than this could be paid to the memory of any man. It is the best testimony that could be offered to the puplic and personal worth of the late admirable representative of the City of Cork.—*London Register.*

VARIOUS NOTES.

A FEW weeks ago we mentioned that a project was on foot to start a Catholic German daily newspaper in St. Louis. Since then arrangements have been completed, and in the city of St. Louis alone, it has 3,000 subscribers. This is the first Catholic daily started in America. We wish it every success, and hope it will go on in the right path, defending the rights and upholding the cause of God and his Church. We repeat, with the *Catholic Register* of Baltimore, the hope that, "in no long time, there shall not be found in the Union a single leading city which has not a first-class Catholic daily."—*Northwestern Chronicle.*

WHITE laborers in the South seem to get along much better, as far as health is concerned, than a few years ago it was generally believed they could. White men may be seen all the year round working in the fields of Louisiana and on the islands along the Gulf shore. There is an extensive field for white labor in the South. The cotton manufacturing interests of that region are becoming every year more important, and there is no reason why numbers of the ill-paid cotton operatives in the New England States should not seek higher wages and more independence in Georgia and Tennessee. Southern men will see, ere long, the folly of sending their great staple to New England to be manufactured, when they have water-power and can easily obtain the manual power to make it available. Manufacture your own cotton."

CORN AS FUEL.—It would seem strange to some of the famine-stricken regions of the world, in fact, it sounds strange any-where, to hear that in Nebraska the people are learning to depend largely on corn as a fuel. The exorbitant rates of both wood and coal, and the extremely low price of corn, make the latter a really desirable substitute for fuel, not only on the farm, but in some of the towns and cities. The Omaha *Bee* says that in nearly every town in the interior of the State, corn is being used in this way by the poorer classes.

A SPANISH PRISON.— Valencia, Spain, is said to contain the best regulated prison in the world. Its thousand inmates are almost entirely ruled by officers selected from their own number, who have received their positions as rewards of good conduct. Every convict, on entering, has his choice of forty trades. Of the profits of his labor he receives one-fourth at once, and is given another fourth when discharged. Notwithstanding this very liberal provision, the revenues from the prison pay nearly all its expenses. Good conduct greatly shortens the term of confinement. All convicts under twenty years of age are compelled to attend school. The older ones can attend or not, as they choose. Every evening, before the men are locked in for the night, there is an hour for general conversation. The only punishment for misconduct is close confinement. Under this rational system the men go back to the world cured of crime. In most countries over thirty per cent. of discharged convicts are recommitted. At Valencia the rate is never over one per cent., while often for three years in succession not a single man has been sent back.

THE Catholics of Germany are "up and doing." At Munster they have placed in the hands of Father Hergarten, S. J., an address of sympathy for the Jesuits, signed by 2,500 men. At Dusseldorf an actor, who had ventured to make some cutting remarks about the Fathers, received his *conge*, in consequence of the disapprobation of the audience. On the other hand, the Jesuits continue to be cruelly persecuted. When they left Strasburgh, they gave over to the bishop their garden, but when his lordship went to ask for the key he was informed that he should never have it as long as a Jesuit remained in the city. The only Jesuit left was Father Modert, the well-known friend of the Germans in Paris. On hearing of the annoyance his presence in the city occasioned the Bishop, he packed up his trunk and started for Rome at once, whereupon the municipality handed over the keys of the garden to the Bishop. Father Glatt, who is a Count by birth, on claiming his right of residence in Germany as a Count of the Empire, was informed that the Government did not recognize Jesuits as having any rights whatever, and he has been obliged to go to Holland.—*Brooklyn Review.*

THE *Pall Mall Gazette*, in one breath, describes the Vatican Council as "a collection of Bishops, who set Europe in a blaze by conspiring together to tell a monstrous and utterly incredible lie, like a set of witnesses coming up to prove a fraudulent alibi;" and in the next sentence affirms that "nearly all the greatest political misfortune of England, for the last three hundred years, are due to the unhappy retention at the Reformation, of Bishops, and of that leaven of superstition which is practically inseparable from them." The *Pall Mall* is enraged at the idea of a Bishop, Catholic or Protestant, as a bull is enraged by the sight of a red flag. "If we had no Bishops and no Priests," it exclaims, "there need have been no civil war and no commonwealth; we should have had very little religious dissent, and the Irish difficulty would have been at an end centuries ago." Doubtless, our contemporary is right. Had there been no Bishops there would have been no Church—with no Church there would have been not only "very little religious dissent," but no religion whatever; and the Devil would have reigned triumphant over the world. But God wished it to be otherwise, and we adore His wisdom, although it is folly in the eyes of the *Pall Mall Gazette.* —*Ibid.*

WE learn from the London *Tablet* that the Catholic schools of Gardelegen, in Prussia, were recently closed by the civil authorities, and the parents of the pupils attending them, notified that, as education was obligatory in Prussia, the children must, therefore, be sent to the Protestant schools, and taken to the Protestant pastor, Herr Kallenbach, the new Inspector of Schools, that he might inscribe their names and ages, and in future certify that they attended school. What made the matter particularly aggravating was the fact that the suppressed schools were not Government schools, taught by Catholics, but private schools, established more than twenty years ago, and entirely supported by Catholics. The parents refused to submit to any such outrage, whereupon the authorities fined them, and decreed further penalties in case they should persist in refusing to send their children to the Protestant schools. The parents, upon this, took the case into the courts, and their protest being successful, the authorities carried the matter to the higher courts of appeal. They were again beaten, and the parents have been pronounced to have acted only within their legal rights. Whether he fights with Jesuits, with Bishops, or with laymen, the mighty Chancellor seems to have reckoned without his host, and to gain victories only by the summary process of gagging and knocking down his victim. Justice every-where refuses to seem on his side.

THE St. Petersburgh *Imperial Gazette* of October 8th, announces the apparition of a new sect in Russia. It is called "The Wise Men." It spreads rapidly in Finland, and the northern provinces. The "initiated" assemble in secret meeting, deny Christ, and practice many detestable immoralities. A Lutheran Pastor, wishing to enter one of their conclaves, was received with blows and much ill-usage. The "wise men" are exceedinly numerous. Women are excluded from this association, but their creed is at present unknown.

CARDINAL CULLEN ON THE EDUCATION QUESTION.—The Cardinal Archbishop has issued a circular letter to the clergy, recommending Catholic managers of schools to decline signing a certain memorandum of agreement between themselves and teachers, which the National Education Inspectors are inviting the managers to enter into, at least, until it has been maturely examined and considered. His Eminence says: "My reason for giving this advice is, that at present our education question is surrounded with difficulties and dangers, and that, were we to sign agreements which we do not perfectly understand, we might, perhaps, sanction principles hostile to our interests, or calculated to throw too much authority in educational matters into the hands of men in power, some of whom may be anxious to banish the influence of religion from the school, and to rear up youth in ignorance of, or indifference to, the true faith. The experience of late years can not leave the least doubt as to the fatal results of this Godless policy; for, indeed, where children have been let grow up without religion, an abundant harvest of Communists, incendiaries and murderers has been produced; and where, as in France, the State has usurped all authority in educational matters, to the unjust exclusion of the parent and the Church, a revolutionary spirit has been fostered, and the rising generations have been given in charge, in the Lyceums and universities, to professors, whose teaching poisons the mind with error and infidelity, and corrupts the heart. The evils thus produced should make us most cautious and watchful in regard to every step we take in matters connected with the education of youth."

PRETERNATURAL MANIFESTATIONS IN NEVADA.

WE have been having, for a week or two past, strange stories from a town in Nevada, called "Virginia," or "Virginia City." It is of the appearance of a "spirit," to a Catholic girl attending a public school in that place. The character given of the girl, by those who are acquainted with her, is reputable, and altogether in her favor. At seeing the first reports of these manifestations, we were of the opinion of the Very Rev. Patrick Manogue, V. G., who had examined the matter, that it was very much to have been wished that nothing should have been written about it in the newspapers. But now it has gone abroad. The two papers of Virginia City have both had their say. The *Enterprise* discreetly confines itself to a full report of all it could learn, and the declaration of its conviction that the manifestations alleged did really occur, and that the witnesses are persons fully entitled to credit for their entire sincerity and truthfulness of intention. The other paper, the "*Virginia City Chronicle*," seeks, very naturally, to draw from its accounts of these manifestations food for the substantiation of devil-worship, in the form of *Spiritism*.

Slips from these papers have been sent us, from a source so distinguished as to be an intimation to us that it will not be out of place for us to comment on them. Also, the more exact and important account of the matter, sent by the Very Rev. Father Manogue, to his Bishop, the Right Rev. Eugene O'Connell, of Grass Valley Diocese. Along with Very Rev. Vicar Gen. Manogue, Fathers William Clark, Luke Tormey, J. McNulty, and one or two other Catholic priests, have been observers of these manifestations. As appears by the reports we give in another column, the disposition of all these Rev. gentlemen, following the rule of ecclesiastical prudence, has been to discourage belief in the reality of the phenomena—treating them as effects of imagination, or of hallucination. It is very clear, however, that the manifestations come from a power not thus to be disposed of.

Ecclesiastics, and especially prelates, like the Very Rev. Vicar General Manogue, who may have farther judgments to pronounce, are, by office, "slow to speak," and cautious in pronouncing judgment. It is as in the case of applications of the water from the Grotto of Lourdes, under the special patronage of Our Lady, in her Mystery of the Immaculate Conception. Under our own eyes we have seen, after the application of this water of Lourdes, cures and *alleviations* of suffering; and, also, spiritual comfort under great pains, that make simple faith cry out, "*It is a miracle!*" But the judgment of the judiciaries of the Catholic Church would, in no one of the instances that have fallen under our own observation, accord any such title to the relief. It is enough, in such instances, for the recipients of these favors to bless and thank our Divine Lord and His Immaculate Mother for *graces obtained*. They are not meant for public demonstration. Those more striking graces, as in the instance of the girl of Blois, born deaf and dumb, who was suddenly cured at the Fountain of Lourdes, on the festival of the Rosary, last October, in the presence of thousands, are of another character.

And, in the same way, while Father Manogue, in his responsible position as Vicar General, has to preserve reticence and judicial impartiality—we, as a layman, with no responsibilities, except to tell the truth, are perfectly free, and altogether clear in saying that the manifestations in Virginia City are *unmistakably diabolical!* There is not any reason to question the sincerity or the capacity of the witnesses. If it were a question of evidence in regard to a murder, in place of a spirit manifestation, the testimony in this case would be amply sufficient to justify a jury in hanging a man for murder. We accept the testimony as good evidence. And that evidence, more clearly than the "cloven foot and horns" of vulgar superstition, indicates a diabolical incursion, in outward showings, among some of the good people of Virginia City. If the demonstrations stop, nothing farther may be required than to look very carefully after the young McDonough's—brother and sister; for, under any circumstances, they will be in especial danger of misleadings. But, it is more than probable that this

devil, assuming the garb of an angel of light, will come back again, and give the people and the Catholic Hierarchy more or less trouble.

Every one who has studied the history of spiritual manifestations, good and bad, as known and taught in the Catholic Church, in accordance with the doctrines of the Church, will know the *ear-marks* of diabolical attempts at deluding mortals. Within the past twenty years, the devils that "peep and that mutter," in the way of rapping on doors and walls, and that, by writings or words spoken, answer those rash enough to converse with them—rash, always, except in the form of exorcisms — have told sundry persons that the Catholic is the true religion, and have directed them to distinguished Catholic priests for learning the way of truth. The great European sorcerer, Home, is the most remarkable instance of this; but, by no means the only one. Other instances have occurred, even in this country. The profession of the Catholic faith and special Catholic devotion have been urged on these people. Wise masters of the religious life look with great care and jealousy on "converts" directed to them by such guides. If these "spirits of devils" still attempt to give any such covert counsels afterward, a case for the prudent use of *exorcism* has been found to be called for. An English translation of the Ascetic Directory of the Jesuit, Father Scaramello, is publishing, or has been published in London. It were much to be desired that a new edition of the *Directorium Mysticum*, either in the Latin, or in an English translation, should be produced. He was a wonderfully learned and expert guide in religion, and it is plain to every one that our age is one in which it behooves all guides of souls not to be ignorant of the devices of the Devil.

Tested by the lights of Divine revelation and tradition in the Catholic Church, the preternatural manifestations at Virginia City are not obscure. That sundry and many plain Catholic truths were spoken by the apparition does not hinder the evidence that the apparition was one of the Devil's. Satan is a thorough theologian. He is, also, much too wily to approach even a child, instructed in the catechism, with suggestions directly contrary to faith. But "rappings" on walls and pieces of furniture, stealthy whisperings in the ear of a girl, that the priest, who is her pastor, is not to hear distinctly; and such drivelling nonsense as that Purgatory is "five minutes" distance from heaven; and that the soul of her father would leave earth at half-past one, and in "five minutes" enter Heaven; and that Purgatory is "light and smoke;" and that he could enter a room because he was a "pure spirit" (which the *disembodied spirit* of a dead man is not)—and plenty other of these answers, prove that the answers came from a devil. Much more do the accounts, other than that briefly given by Father Manogue—yet apparently truthful—as of the apparition putting the semblance of a hand into the hand of the girl Agnes, and imprinting a kiss on her lips.

There are evidences that it is a want of right reason to deny that, in the wisdom and goodness of God, sometimes, the guardian angel of one of the faithful departed is permitted to assume the form of the dead one, and to appear to some one that specially loved him, or her. It is, usually, through the Infinite Mercy, in order to ask the reparation of some fault committed, or of some duty neglected. It is to ask restitution to be made; or for Masses to be said; or for alms to be given to the poor —for the relief of the soul in purgatory. It is a special, and a rarely granted grace, the reasons of which escape human analysis. But these apparitions are *never* heralded by "rappings," or "whisperings," or occult manoevers, of any sort. The guardian angel, assuming the form of the departed, appears clearly, delivers its message simply, and departs.

All other apparitions, especially if accompanied with stupid mixtures of truth and nonsense—as in this Virginia City case, in Nevada, are clearly diabolical. They are as plainly so, if the apparition exhorts to pious and correct practices, as if nothing but blasphemies were to be uttered. The pretended pious beginnings of advice usually end in extravagances, and suggestions, finally, against faith or morals. It may be reckoned most likely that the apparition that went off "slanting toward the east" will re-appear at Virginia City, and, finally, require an *exorcism*.

We give the documents on which we comment, in another part of this paper.—*Freeman's Journal.*

CATHOLICS AND MIXED EDUCATION.

IT must have struck every one, who has watched the course of the Education controversy, that the opposition of Catholics to the mixed system is assumed to be irrational in itself. Even journalists and statesmen, who strongly advocate a concession, profess to be unable to grasp the principles upon which the Church bases her decisive action. They are inclined to ascribe her attitude to unenlightened obstinacy or morbid fear, and to regard it as an evidence of a narrow and intolerant spirit, which is unknown in freer because Protestant communities. One would never imagine, from the tone in which the *Times* trumpets "the great truth that science and art are of no creed," that the dogma, as applied to primary education, has been actually repudiated by the vast majority of the English people. It may be argued that the abolition of University tests is a proof of the contrary tendency. But that measure was carried against loud and continued protests, which have been increased by the subsequent inquiry into the religious condition of Oxford, and it left untouched not only their Protestant traditions, but their essentially Protestant Constitution and Government. Nor can it be forgotten that the feelings of the great body of Englishmen against the establishment of the London University, which to this day has been unable to secure a position of honorable equality, had to be appeased by the foundation of King's College. Any one, too, who will remember how tenderly both Houses of Parliament, in the course of last session, were obliged to deal with the religious aspects of Scotch education, will see how far that country is from appreciating the blessings of culture untrammeled by dogmatic teaching. But the very writers who would admit the force of the denominational argument in these and similar instances of opposition to secularism, fail to find any explanation of Irish repugnance, save in Mr. Froude's theory of race; and underrate its extent by the supposed existence of a large lay body, who would, we are constantly told, support the mixed system, were it not that clerical tyranny is more powerful than the example of Dr. Maguire. We can not better meet this view, to which we have adverted before, than by using the language of an admirable letter, written by a Catholic layman to the *Times*:

"You clearly understand," he says, "the demand of the Catholics to be, that such students as object to mixed education shall have an opportunity of taking University degrees by means of a college in which the essential Catholic teaching shall prevail. That this, whether you consider it right or wrong, reasonable or inadmissible, is really the wish of the Catholics of Ireland, can not for a moment be doubted. It is proved to be so by the very remarkable document which was signed in favor of denominational education by almost every Catholic gentleman in the country; and the desire of purely Catholic teaching for the children is practically demonstrated by the scrupulous care with which schools and colleges conducted by the clergy, secular and regular, are chosen by parents for primary education."

To the proof which their signatures afford, he might have added the protest of almost the whole body of the Irish Catholic gentry against the foundation of a fourth Queen's College during the secretaryship of the present Sir Robert Peel. But is the conviction so widely diffused in Ireland that the mixed system is dangerous to faith or morals, either wrong or inadmissible? Is there no concurrence of testimony on this point, between the Church and the enemies of the Church? How are we to reconcile with the inocuous character of secularism the strenuous efforts of the infidel or rationalistic party every-where to set it up, with the avowed object of sapping religious belief? Or, to descend deeper into the matter, is Faith so different from the other virtues that it may be trusted to preserve its purity and strength, even when exposed to the most adverse influences? For unless not merely the principles of moralists, but the aims of social reformers are essentially false, the prevalence of all the various shades of misery and crime are due to the corrupting tendencies of early training and vicious associations. The shocking revelations which appear from time to time in the foreign correspondence of the leading London papers, of the results of what is called liberal culture abroad, might make their readers pause before they would summarily condemn the settled conviction of the Catholic people of Ireland. How deeply that conviction is rooted is clear from the greater antipathy which is shown by Catholics — and as Dr. Haughton, of Trinity College, after admitting the dangerous character of his own University, asserts is justly shown — to the mixed or "Godless" system, than even to sectarian education. Nor have we any doubt that, in the choice of evils, a college like Trinity, where Catholics, put on their guard by manifest and open dangers to their faith, would be likely to form a defensive body, is a more secure haven than colleges professedly secular, in which all the latent but active influences are Protestant, or worse. A question like this, which regards human instruments of all shades of political and religious opinions, can scarcely be considered in the abstract. To discuss whether it is conceivably possible that science and art can be taught without a religious bias, appears to us as useless as to examine whether the power of eloquence is affected by the moral repute of the speaker. Both subjects belong to a region which is outside our actual experience. Did religion consist in a number of formal doctrines, loosely held, it might be possible to sustain the position of secularists like Mr. Dixon. Did religion, on the other hand, simply mean a kind of æsthetic perception of moral fitness, as we are sometimes told, it would be above, or rather below, not merely the indifference but even the zealot fury of the most atheistic professor.

But religion, in its highest and only true sense — religion as it is seen in the Catholic Church, is at once a code of unalterable principles and immutable precepts, permeating the whole life of man, and shaping the destinies of his race. It has not been simply contemporaneous with civilization, or literature, or forms of government, but it has had the main part in creating and molding them all; and as the same light which fills the world with its glory, when absorbed in the earth, is the motive power of the marvels of scientific discovery, so the vivifying influence of religion is reflected in all the ennobling phases of human history, and in the highest efforts of genius and art. To separate religion from education is to rob knowledge of its crown, of its storied annals, of its purest and loftiest inspiration; to cut off whole ages of silent research and erudite toil; to veil in oblivion wide departments of learning; to transfer to the outer court that mental training which should be lit up by the splendors of the inner sanctuary. But we "live in an inverted order," and the Titanic energies of evil, in our times, are wielded to extinguish the sacred fire which the ancient Titan would daringly steal from Heaven to imbue with life and spirit the material form he had called into existence.

Even supposing, then, the secular system, under its most perfect conditions, it would still deserve, as it undoubtedly incurs, the solemn censures of the Holy See. But such a supposition has not only never yet been practically realized, but it is impossible that it ever should. Its very conception implies a power of discrimination in youthful minds which is rarely found in intellects of mature vigor; and a hard indifference in their instructors which may be true of individuals, but has never marked bodies of men. However little the plastic policy of Gamaliel may have appeared in his teaching, we can not believe that all those who sat at his feet were as little affected by his character and example as St. Paul. Nor can we deem it possible that more than a very small section of youths would fail to carry away impressions, more or less lasting, from the known views of the eminent Rationalist, who occupied a chair in the Queen's College of Cork, however seduously he may have concealed them during his professional duties. Would any Catholic parent entrust his children to a man of notorious immorality, even though his sentiments were as edifying as the speeches of Lord Westbury? It is no answer—except, indeed, as regards the mutual differences of Protestant sects—to assert that doctrinal religion, unlike morals, is a matter of opinion. We deny the assumption. For, in the Catholic, view neither dogma nor essential morality are matters of opinion; they transcend opinion and speculation, although they may utilize both; they are indissolubly bound together upon the same adamantine basis. Just, then, as young men may be made bad morally by example, apart from teaching, so they may be made bad Catholics by the contemplation of religious indifference in those whom they are naturally led to respect, without any direct incitement to infidelity or unbelief. But furthermore, is it a "great truth that science and art are of no creed?" Is it unreasonable to fear that a designing teacher may impart an anti-Catholic hue to mere literary subjects? or are we to hold, with those who think that truth must be in a mean, that while there are some subjects in a University course which require jealous safeguards to make them square with the requirements of the mixed system, there are others so abstract in their nature that no apprehensions can be entertained? We believe that this last view is now commonly held, and that, so far, a concession is made to the principles of Catholic opposition. Few are now dead to the fact that, unless history is reduced to a mere index, it can not be consistently taught under the secular system, and the modern tendency is rather to increase its dignity than otherwise. Now, in whatever estimation the study of history may be held, as compared with other departments, there can be no question that no science can vie with it in its influence upon the formation of religious and social opinions. Moreover, in no direction is the necessity of a living voice more felt by Catholics than to refute the infamous statements of text-books. Protestant in the main—which no amount of learned exposure can exclude. The same objection applies, if possible, with greater force to the whole body of speculative philosophy included under the general name of mental science. It is obvious that there are few problems, in that sphere of knowledge, which do not involve conclusions bearing upon the fundamental principles of revealed religion to such an extent as to form a serious obstacle to the settlement of the University question by the establishment of a common examining board. We might freely admit that there are some departments of letters in themselves independent of the doctrines and practices of the Church. But we would find, on closer examination, that the security in which even some Catholics indulge upon this point is more apparent than real.

No one can deny that the physical sciences were perverted to the service of irreligion before Darwin and Huxley startled this generation by the boldness of their theories; and Mr. Mill has lately shown how a free-thinking Queen's College Professor may insinuate disbelief by questioning the necessary truth of the primary axioms of pure mathematics, and referring the assent we give them to experience alone. And if any one doubts how much bigotry may be conveyed by illustration in discussing the most formal subject, let him turn to examples of false and imperfect reasoning selected in Whately's "Treatise on Logic."—*London Register.*

CALIFORNIA.

UNDER the head "California," we find the following in the *Catholic Cabinet*, a magazine published at St. Louis, in December, 1843:

If we had reason to rejoice, a few years ago, at the erection of Upper and Lower California into a Diocese, and at the appointment of its first Bishop by his Holiness, Gregory XVI, we have no less reason to be afflicted now at the unhappy fate of those beautiful "Missions," which have been for centuries the happiness of the Indians, the wonders of Catholic zeal and the example of the best organized society and government. California was divided into four principal Missions, of Loretto, of St. Francis Xavier, of Our Lady of Sorrows, and of St. John, on whom several others of minor importance were dependent. These Missions, formed as early as 1698, by the Jesuits, and continued by the Dominicans and Franciscans, till 1842, have become the victim of vile persecution. Some profligate and inhuman beings, with envious and speculating eyes, have encroached on the rights of the Missions, seized their beautiful improvements, and dispersed their happy inmates. The Indians are said now to be in a wandering condition, without priests. It is with no little satisfaction that we are informed that it has entered the benevolent designs of the Jesuits of Missouri to collect again that unfortunate and persecuted race, and to make them once more happy in the profession of practical religion. We hope that the necessary arrangements will have been concluded between the Sacred Propaganda at Rome, the Bishop California and the Jesuits of Missouri. In a late letter from London, received in the city of St. Louis, we are informed that the Apostolic Missioner, Father De Smet, was expected in that Metropolis with ten Jesuit Fathers for the Rocky Mountains, Oregon and California Missions.

To this is attached the following note:

"The first Missions of Old California were formed in 1698, by the Jesuits; under the management of these Fathers, the savages had abandoned their wandering life. In the midst of arid rocks, of brush-wood and bramble, they had cultivated little spots of ground, had built houses, and erected chapels, when a despotic decree . . . came to banish from every part of Spanish America this useful and celebrated Society. The Jesuits were accompanied to the place of their embarkation by the whole body of their parishioners, in the midst of sobs and exclamations of sorrow. The Franciscans immediately succeeded them in Old California, and in 1769 extended their pacific conquest over the New. Still later, the Dominicans obtained the Government of the Missions in the former of these Provinces."—*Maltebrun.*

RECORD OF GERMAN PERSECUTION.

LIBERTY, AS UNDERSTOOD IN PRUSSIA.

A FEW days ago, a young Jesuit Father, who had just been ordained priest, came to stay with his parents near Steinfurt, in Westphalia, having obtained permission from his religious superiors to say his first Mass, in the parish church of his old home, in presence of his family. On the morning following his arrival, a messenger came from the civil authorities with a dispatch, which proved to contain a peremptory order to the effect that the young man must declare, within twenty-four hours before the "Amtmann," (the civil and political superior of a "Circle" or district) or by letter to the same authority, whether he was a Jesuit, or in what relation he stood to the Society. The Father instantly went to the "Amtmann," and declared that he was a Jesuit, adding that he only proposed to remain a few days in his home, for the benefit of his health, as he had done several times before, since he had entered the Order. Upon which he was told that he must on no account say Mass, and at the same time, orders were sent to the parish priest of the locality to the effect that such a proceeding was not to be permitted. The authorities assured the Father that these measures were not taken by them on their own responsibility, but that strict orders had been sent to all mayors of towns (*Bürgermeisters*) and other officials, "to keep any Jesuit under strict surveillance, and not to allow them to say Mass, or exercise any sacerdotal function whatever!" The Westphalian *Mercur* tells this tale, adding, that the Father in question is well known to the editor of that paper. We hear a great deal, from a certain portion of the English press, about the solidity of the new German Empire; such proceedings as the above hardly bear out these statements. A really strong empire, one that felt conscious of its internal and external strength, would hardly need to take such infinitely petty precautions, against a body of peaceful priests. It forcibly reminds us of certain worthy, illogical non-Catholics, who say, with a face of terror: "For Heaven's sake, don't pray for our conversion."

CONVENT SCHOOLS CLOSED.

The town of Constance has in vain attempted to obtain, as a favor, that the "Sisters of Christian Love," (a German educational order) from Paderborn—whose convent school for the higher classes was, and has been for years, the best and most frequented in the town—should be allowed to remain there, and keep their school open. The Government has refused, and has notified the Sisters that they are forbidden, for the future, to open or to keep open any educational establishment, or to exercise the office of teachers of any branch of knowledge. So the Sisters will have to close their school immediately, in the middle of the scholastic half-year.

PROTESTANT VIEWS OF THE FULDA MEMORANDUM.

The Cologne *Volks-Zeitung*, of the 9th November, contains the following correspondence from Fulda:—"The appearance of the German Bishops' Memorandum, and the discussion to which it has given rise in the press, has led to the verification of this fact, viz.: that all those of the German Protestant pastors who have not completely turned their backs on Christianity itself, take exactly the same view of the present struggle between Church and State as the Bishops, and have adopted precisely the same stand-point as that which the German Episcopate openly and straightforwardly declares it has adopted and will maintain. The *Hessischen Blätter*, which is the organ of the "Evangelical" Church clergy of Electoral Hesse, expresses precisely the same sentiments. The Protestant pastors declare that the German Catholic Episcopate only asks of the State that which the "Evangelical" Church *must* also demand, that the Catholic Bishops, in the part which they have taken in favor of Christianity, which is attacked by the State, are quite in the right, and that by the position they have assumed, they have stood forward as the defenders of the whole fabric of Christian morality." The Cologne paper adds, that such honesty is very pleasant to meet with, and that it is rejoiced to see sincere Protestants conscious of the fact that it is a struggle of heathenism against Christianity in every form, Protestant as well as Catholic, which is now being carried on.

SUPPRESSION OF CATHOLIC CONFRATERNITIES AMONG STUDENTS.

The *Germania*, of November 5, reports that, a few days back, a ministerial order arrived at Bonn, by which the "Confraternity of Our Lady for Students" was declared to be "dissolved." The Rector Magnificus, Dr. Nasse—the head of the university for the time being—sent for all the students who were members of the Confraternity, and read the law of the 4th of July to them, by which all the congregations or confraternities which were "in relation" with the Society of Jesus, were declared dissolved. The students observed that the Confraternity had not even been founded by a Jesuit, but by a Canon of Bonn, Dr. Lammertz, actually parish priest of St. Peter's, at Bonn, and was not even directed by a Jesuit. The University Judge—(the students and Professors, have a special Court, presided over by a Judge, for trying all such causes as affect the members of the University)—who was present, observed that at all events the Confraternity was affiliated to the "Prima Primaria" in Rome, which was directed by Jesuits! The Rector assured the students that he had had no hand in the matter, and had only, to his sorrow, to carry out a positive order from the Government. Thereupon the students declared that they should appeal, and requested a written order of dissolution. This the Rector was constrained to refuse them, he having had special orders also to that effect. "The result of this proceeding is, that the students have no power of appealing to the superior courts, and as they have declared that, legal redress being refused them, they shall decline to consider the Confraternity as dissolved, we shall soon," continues the *Germania*, "have the pleasing spectacle of between two or three hundred German students being escorted over the frontiers of the empire, by the police, and this will happen at all our universities, for in almost all there is a large proportion of Catholic students, and similar confraternities exist."

CLOSING OF CONVENT SCHOOLS AT EICHSFELD.

The Convent Schools here, too, have received peremptory orders to close; and, within a year from this time, all the Sisters must have left the place and country. "Even earlier than this, unless there be insuperable difficulties"—so runs the ukase, as the *Germania* of November 10th says, from whose columns we also take what follows: "The Episcopal Commissary at Heilijenstadt is ordered to report whether these orders have been obeyed within the next six months. . . . . That nothing may be wanting in this expulsion, the Sisters have just received the commemorative medals for fidelity to their duty during the war; and they will be graciously allowed to wear them on setting out for their journey into the wide world—or those parts of it which they are still allowed to inhabit—where they will thus afford a living proof of the way in which the German Fatherland rewards its most faithful servants."—*London Tablet.*

HOME RULE FOR IRELAND.

LECTURE BY REV. FATHER BOYLAN.

ON the 22d of November, Father Boylan delivered at Hoboken, N. J., his third lecture on Home Rule in Ireland. We clip the following report of the lecture from the *Metropolitan Record:*

LADIES AND GENTLEMEN:—I have been asked, since I came here, "Why are not all the bishops and priests of Ireland in favor of Ireland's native Parliament?" I answer, first, that there is not a priest in Ireland but reprobates the Union, for any man with any feelings of humanity would say that the liberty of Ireland's Parliament was wise and good. But these bishops and priests may have very wise reasons for a prudent reserve, and every one must admit that the present time is a very critical period. We are moving in a thick atmosphere of religious indifference; a dull materialism and a thirst for this world's goods have combined to clog the higher energies and crush out the refined sensibilities of the human breast, and those on the watch-towers of the Catholic Church are bound to examine every political movement with the keenest scrutiny and the coolest circumspection. I affirm, proudly and unhesitatingly, that the Catholic clergy are for Ireland's freedom; but they know well the difference between feeding the pure and steady flame of liberty and kindling the wild blaze of licentiousness; and it is their duty to see that every agitation on any great public question is not founded upon a communistic basis, but as O'Connell founded his agitation for repeal—"on the observance of the Ten Commandments and the holy law of God."

In speaking to you upon Home Rule, I do not profess to advance any other arguments than those advanced by the immortal O'Connell. The repetition of these arguments only serves to exhibit their strength and their justice, to prove that they are unanswerable, and that they will not fear examination under the bright light of heaven's sun. These arguments burst upon the mind with all the effulgence of evidence, for is it not patent to the world that the robbery of our Parliament was a violation of our national and inherent rights?—that the representatives of Ireland, elected for the short period of eight years, had no right to dispose of their country forever?—that they received no such authority, and that the nature of their delegation excludes the idea of their having any authority to barter Ireland's independence?—that these Members of Parliament in College Green were the servants of the nation, not its masters—bound to act under the Constitution, not to lay hands on it; empowered to consult for its good, not to traffic or dispose of it for their own profit, or destroy our existence as a nation? If an individual has a right, how much more sacred are the rights of a nation? We once had our Parliament. It was ours, and to rob us of that Parliament was a manifest injustice. It continues to be unjust to this day. It was a crime, and must be still criminal; unless it shall be said that crime, like wine, improves by old age—and that "time mollifies injustice into innocence." The Union was a bargain and a sale. As a sale, it was profligate, and the bargain was a bad one. It was a crime; and he that advocates it, advocates what is criminal, and does all in his power to render injustice hereditary and crime perpetual.

Who has not heard of the means employed to effect this disastrous measure?—employed, too, at the very time when Ireland was fighting England's battles, both by sea and land, and when, out of the 100,000 seamen in the service of England, 70,000 were Irishmen. It was at that very time they stole upon us, like a thief in the night, and robbed us of that precious gem—our liberty. The whole world knows by what bribery and corruption it was effected. Nothing profane or sacred was omitted in the Union mart. Offices in the revenue, commands in the army and navy, the sacred ermine of justice, were all profaned and polluted by being made the rewards of Union services. The peerage was sold. The caitiffs of corruption were every-where—in the lobby and on the steps of the House, and at the door of every Parliamentary leader, offering titles to some, offices to others, and corruption to all. The price of a vote to take away the Irish Parliament, given by the English Government, was familiarly set down at £8,000 per annum; and there were twelve of the members who contrived to obtain the entire thing—the £8,000, the civil appointment and the military appointment. Lord Shannon received for his patronage in the House of Commons over £45,000. The Marquis of Ely got £45,000. Lord Clanmorris, besides peerage, £23,000. Lord Belvidere, besides his douceur, £15,000. Sir Hercules Langrishe £32,000—etc., the purchase of the Irish Parliament amounting to £1,500,000. Expenses of the large military force, required to put down a rebellion got up by the Government themselves, to take advantage of the confused state of the country and rob us of our Parliament, £4,000,000. Add to this the destruction of property by the military, fifty thousand human lives lost, and over a century of national degradation and poverty entailed on the country. To the honor of the County Cavan be it said that Lord Farnham was not in the black list of those who sold their country on the occasion.

From the day we lost our Parliament we have been governed by foreigners, and foreigners have made our laws. The robbery of our Parliament not only stripped us of our wealth and commerce, but has degraded us, for what signifies in legislation the hundred members from Ireland—many of whom are not really our representatives at all—what influence can they have over the five hundred and fifty-eight English and Scotch members? Stripped of her wealth and her gentry, Ireland could not stand against English competition in trade. Manufacturers were driven to England, Scotland and America. Emigration

regularly commenced, and the wealth of Ireland began to drain away. The rich left the country in quest of happiness; the poor in quest of employment. The people assembled to petition against the robbery, and they were driven back at the point of the bayonet. The temples of justice were closed against them, the country was flooded with armed men, the best patriots were either dead, gone or subdued, and an independent country was degraded to a province. The Parliament gone to London centralizes every thing there. There is the only opening for an enterprising Irishman. All places of honor and emolument must be obtained there. Irishmen of talent, the Irish gentry, leave to seek their fortune there, where they are sure to learn to despise the land of their fathers, and insensibly to imbibe sentiments by which they are denationalized. They go away in despondency from an impoverished and divided province, from a people deprived of every right that belongs to a nation, and compelled to extort every thing that labor can produce to pay for the bare liberty of living miserably on the soil; while England, enjoying nearly all of Ireland's money, can easily confer offices and honors. If an Irishman is distinguished on the field or in the council, of course it is in the service of England, his mistress; she reaps the glory, and the name of his country is never mentioned. Who can deny that the robbery of her Parliament and the centralization of all her interests in London alienates the gentry of Ireland from their country, gives them foreign tastes and preferences, gives them an ambition, ruinous alike to themselves and their country, to strive and to strive in vain to rival the wealthy English nobility and to despise the land from which they draw such immense revenues. Ireland's whole dependence is on her agricultural produce, and in case of potato blight or the failure of one year's crop, the news rings like a thunder-clap over the world, and the word is: Ireland is ruined! Without trade, a populous country like Ireland must always inevitably be miserable and be subjected to a periodical return of terrible disaster; and trade without capital, especially in this age of improved machinery, is impossible. Therefore, Ireland must remain wreched while the Union lasts. The absentee landlords draw £6,000,000 annually from our shores; and, since the Union, we have to give £1,500,000 annually, just to pay the interests of England's debt. Now, if all this sum, or a half of it, were spent in Ireland, what a brisk circulation of money would result!—what a demand for labor and for the produce of the country, an excellent home market and thriving manufactures would grow up from the sale of the products of agricultural and manufacturing labor now rendered impossible by absenteeism! If we had our own Parliament, we would get all the credit we require, and would be able in some measure to compete with England, without infringing the principles of free trade. Change this present state of things, remove the seat of legislation to Ireland, and the gentry will grow proud of their country. Why should not Ireland be treated as well as Canada? Canada has her own Parliament, which consists of 85 members chosen by the people. A majority of the members are liberal, representing the wishes of the people. They can manage their own affairs, and do what they like with their own money, without waiting for the consent of the British Parliament. The restoration of the Irish Parliament will win for the poor man a cheerful hearth. It will raise up for him those great manufactories, those mighty workshops of industry, which, though the crops fail, will assure for him meat, drink, comfort and happiness.

A great man in England once said: "Give to Ireland a State Legislature and State Executive in Dublin, and secure thereby the residence of the best and ablest men in the country, open a fair field to its best and wisest men, and offer, from the same source, occupation to Irish architects, sculptors and painters, secure a resident aristocracy of wealth, talent and wisdom, and you will at the same time restore the wealth, trade and commerce of Dublin and of Ireland." As a proof of what an Irish Parliament has done for Ireland, from 1788 to 1800, and of the advance she then made in civilization, agriculture, and manufactures, Lord Plunkitt, speaking of an Irish Parliament, said: "Our own Ireland is possessed of all the means of civilization; agriculture and commerce well pursued and understood, a constitution fully recognized and established, her manufactures thriving beyond the hope or example of any other country of her extent, yet advancing with a rapidity surprising even to herself;" and he finished by saying: "We may attribute these blessings, under Divine Providence, to the wisdom of an Irish Parliament." There will be always, in their own country, minions of the council, rustling in the official livery of the government, looking out with scorn through the windows of wealth and comfort upon those whom they help to impoverish, and actually making a mockery of a people's demand for their rights and their freedom, and smiling in derision when they hear their complaints; but the cause of Ireland dies not by their pestiferous breath. That cause will triumph! The overwhelming sea of popular opinion rolls not back at the nod of any Canute, though a tribe of grinning courtiers swear that the waves are as servile as themselves. That cause will triumph, in spite of England, who, rich with the spoils of India, and strengthened by the alliance of every despot in the world, crushed out our trade in the intolerance of her prosperity, in order that her capital might accumulate, her manufactures flourish, and her wealth abound to the world's admiration. How could Ireland be rich when we consider the exchange of commodities between the two countries—cattle go out, and soldiers come in? Warriors and sheep are exchanged on the most liberal principles of the export and import trade. But England must finally leave to us our own broad and fertile land, that contains within itself all the great elements of independence; that country to whom God was so kind that, if she was surrounded by a wall of brass, she could live on her own resources; that Ireland, which had a crown of her own, venerable for its antiquity, when Britain was first the crouching slave of the Roman, then of the Saxon, and then of the Norman.

Having our own Parliament, we shall be enabled to develop the grand resources of our country, to educate its people, and to concentrate those resources to foster its industry. I hope we shall all live to see the day, and to partake of the blessings of that legislative independence; to see the money-changers turned out of the temple of justice in College Green; to see happiness once again reign over the land, and freedom scatter its blessings over the green valleys and fertile mountains of Erin; to see trade revive, commerce flourish, and to see those who are now unwilling exiles return to their native land, and, pointing out to the admiring stranger her proud institutions, her lofty hills—sending forth those mighty streams that emanate from them, not to expend their power in waste, but to turn machinery capable of affording employment to the population of the country—her harbors, the emporium of commerce, her lofty domes, her green and picturesque vales—the whole animated by the presence of a people comfortable, independent and happy, while the sun of Ireland's prosperity, in meridian splendor, beams over the temple of national independence, and be enabled to exclaim:

What scenes of beauty, glory, wealth, power,
Their halo o'er the living landscape throw!
Lo! haven, bay, church, abbey, feudal tower,
Cities on high and sunny vales below.

The reverend lecturer retired, amid prolonged and enthusiastic cheering.

THE BISHOP OF SALFORD ON THE CATHOLIC CHURCH, POPULAR EDUCATION, AND THE LEAGUE.

ON Sunday last, preaching in St. John's Cathedral, Salford, on behalf of the poor schools connected with the Cathedral, the Bishop, after showing that the Catholic Church had from the beginning favored and propagated learning, said:—Thus in England, before the so-called Reformation, schools for the education of the people were established throughout the whole country, and every monastery had its school for the benefit of the people. At the time of the Reformation, 613 monasteries and 90 colleges were suppressed, and these 703 monasteries and colleges were all of them seats of popular learning—seats of learning for the poor, in which it was forbidden to receive their money as payment for teaching. Not only this, but the Catholic Church, from the commencement, established libraries. The Church preserved from destruction, in the first centuries of Christianity, the whole of the classical literature; and it was the Church that was the guardian of learning throughout the whole of those centuries, for she preserved, in all her monasteries, libraries of manuscripts. Those libraries were not simply for the use of Bishops, priests, and monks. There was no desire to keep the people in ignorance. On the contrary, those libraries belonging to the monasteries were esteemed as public libraries; and the MSS. were lent to the people to be taken to their homes. Thus it would be seen that the Catholic Church, during the whole of her existence, while she was in power and was educating the people, provided learning for them; and it was only when the terrible calamity of the 16th century swept over the country that those 700 houses of learning, with their whole libraries, were destroyed, for nearly all the libraries were destroyed by fire or by wanton misuse. No wonder, then, that a few years after the wholesale destruction of those houses of learning and of those splendid libraries for the people, it should be said that the people were without learning; and that the taunt was raised by the people who had destroyed those houses of learning, with their libraries, that it was the Catholic Church, forsooth, that was unfavorable to learning. He said he would give but one single illustration of what the Catholic Church had been doing, during even the past century, in the way of learning. He would point to the city of Rome and the States of the Church, and to the Holy Father, who had done more for learning, by establishing universities and public free schools in the Pontifical States, than any other sovereign whatsoever. The Pontiff had done this, of late years, with smaller means than any other country possessed, showing that, to the very last, until the Pontiff was stripped of all he possessed, he was traditionally the friend of learning and education. The Catholic Church was now struggling to educate her poor, and that secular instruction which she gave must be joined with religion—with supernatural truth. It was not merely natural science and natural truth that man lived upon, but upon every word spoken by the mouth of God did he live; and therefore the education given by the Church must be supernatural as well as natural; it must comprise religion as well as the arts and sciences. This tradition of the Church of God happily existed still in this country, even in the midst of those who did not belong to the Catholic Church. There was a sect which had lately sprung up, and which called itself "The Birmingham Secular Education League,"—a sect noisy and domineering, which sought to divorce religion from education. It reminded him of how, in the very beginning of human life, the same effort was made by one who went to the Mother of all of us, and bade her ignore God and His commandments and drink in knowledge of good and evil. He from the beginning sought to make that divorce between God and knowledge, between God's commandments and education, and he ruined those who listened to his advice; and we were all planted in the midst of sufferings, sickness, and death because Eve listened to the voice of the serpent, and thought she could divorce knowledge of good and evil from the worship of God and the observance of His commandments. So this little domineering sect in this country was, in like manner, seeking to divorce instruction and education from religion. The people of Manchester and Salford had too much common sense, and too much practical religion, to ally themselves to such a scheme; and he believed there was throughout the country a feeling which rejected those propositions, and which would reject them even when they became still more formulated and more strongly urged.—*Manchester Guardian.*

THE LAST OF A GALLANT SHIP.

THE splendid steamship *Sacramento* is now a total wreck, on a reef which she struck on the night of December 5th, near San Geronimo Island, on the coast of Lower California. The passengers were saved, and all of the treasure; but the freight, which was very valuable, most of it being required for the Christmas holidays, will be badly damaged, to the great loss of dealers who expected to make a grand display suitable to the season. The *Sacramento* was a staunch and well-found vessel; and her officers, after she struck, proved their ability to maintain discipline and to prevent any loss of life amid the confusion following such a disaster. The steamer was very near the shore—being, as the report states, nine miles south-east of San Geronimo Island, and twelve miles from the main land. The reef on which she struck is not properly laid down on the charts. So frequent of late have been the disasters on American ocean steamships, that the public, wherever there is a competing line, will give the preference to foreign steamers.

The *Sacramento* had one hundred and forty-nine passengers on board, and it was a most fortunate circumstance that all were safely landed; but the public will hold the S. S. Company responsible for the danger incurred. Why should so large a steamer be so near the land, and at midnight, when she struck? A steamer of over 2,600 tons, and about twenty-five feet depth of hold, would give the shore a wide berth, if the captain were left free to exercise his judgment. But such is not the case. The sailing directions for the steamers are given in New York, and the ship's log is carefully examined, on her arrival at San Francisco, to ascertain if they have been complied with. If not, the captain is dismissed from the Company's service; and, if a disaster follows his obedience, he may never hope for employment in their service again.

The *Commercial Herald*, alluding to this disaster, says: "Strict orders, issued by the New York office of the Pacific Mail Company, direct that all their steamers plying between San Francisco and Panama, or Mexican ports, shall keep between Cerros Island and Point Eugenio, on the main-land. The pitiful object contemplated is the saving of the few additional tons of coal necessary to run the ship outside of Cerros Island. We desire to enter a vigorous protest, here and now, against any such action on the part of the head office in New York. The gentlemen who occupy the directing chairs in that concern can not attend properly to their office business, and at the same time navigate the steamers plying along our coast at a distance of from three to six thousand miles. The commanders of our steamers are able and careful navigators, familiar with the whole line of coast, and fully capable of performing their responsible duties in a satisfactory manner, provided they are not bound by such arbitrary regulations, based upon a false and reprehensible economy."

The reports from the officers mention that the Chinese sailors and waiters behaved with great coolness. We do not wonder that, at first, the passengers became excited when they found that their safety in a great degree depended upon the behavior of Chinamen. Had the danger been more imminent, that admirable coolness of the Celestials might not have been exhibited. Their employment on passenger-carrying steamships is a source of danger. The crew ought to be able to understand the orders of the officers; otherwise, they can not be classed as proper seamen in the meaning of our shipping laws. On some future occasion a grand disaster may result from that cause; and then the press will berate the inhuman parsimony which caused the cheap Chinamen to be preferred to American or European sailors. This evil ought to be prohibited, and the sooner our members of Congress give it attention the better.—*Examiner.*

DON'T FRET.

IT is unamiable. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a confortable house-mate in comparison—it only stings when disturbed. But an habitual fretter buzzes if he don't sting, with or without provocation. "It is better to dwell in the corner of a house-top than with a brawling woman, and in a wide house." It is useless; it sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pictures, cures no spoiled hay, and changes no east winds. It affects no body but the fretter himself. Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master. They know that "barking dogs don't bite," and fretters don't strike; and they conduct themselves accordingly.

TRUE HEROISM.

Ye wear for the hero bright chaplets of fame,
Ye hail his approach with your loudest acclaim —
What though the fair flowers are dyed 'neath his tread,
And the streamlets flow dark with the blood he has shed;
And what though the death-shriek and agonized wail,
And the curses of stricken ones blend on the gale;
Though the heavens are dark with the storm-clouds of wrath,
And vengeance still broods o'er the conqueror's path,
Ye see but the halo that crowneth his name;
Ye hear but the trumpet that vaunteth his fame;
Ye are dazzled and led by the false, lurid glare;
Ye are charmed by the peans that ring on the air;
And with song and with shouting, the hero ye greet,
And ye twine the fair chaplets to die at his feet,
But soft steps are stealing where fiercely he sped
O'er the battle-field heaped with the dying and dead —
Undaunted, unchecked by the war demon's ire,
They fearlessly glide o'er the pathway of fire;
Unheeding the thunder that thrilleth the plain,
Unheeding the rush of the wild bullet-rain,
And meek faces bend where the soldier lies low,
And kind hands are staunching his life-torrent's flow,
And soft voices breathe the sweet accents of prayer,
To soothe the dread anguish of death and despair;
And the pitying tone, and the bountiful hand,
Bring comfort and peace to the desolate band —
To the victims of war, to the vanquisher's prey,
To the hearts he has crushed in his conquering way;
Aye, the soft, gliding step, and the delicate form
That scorned the wild wrath of the dread battle-storm,
Steals silently now on its mission of peace,
To bid the wild wail of the lone orphan cease.
And when the foul pestilence heareth afar,
The music of Moloch — the tumult of war —
And wingeth his flight on the pinions of death,
To scatter the blight of his curse-laden breath,
Doth the hero who weareth the wreath of your praise
Haste then the proud standard of conquest to raise?
Doth he meet the dread plague? Doth he hurl at the foe
Defiance and death in his terrible blow?
Ah! no. O'er your garlands that twine at his feet
The conqueror speeds in his coward retreat,
And his proud cheek is blanched with the pallor of fear,
And faint is the arm that hath lifted the spear.
But a soft step is gliding o'er regions of death,
Where the pestilence scatters his curse-laden breath,
And meek faces bend o'er the plague-stricken bed,
And watch by the couch whence the dearest have fled:
And the kind hands still soothe, and the soft voices bear
A peace-giving balm on the white wings of prayer.
Who then are the brave? Whose the worthiest claim
To the peans of praise, to the chaplets of fame?
'Twas a delicate maiden, who courts not applause;
Who serveth her Saviour, and aideth her cause;
'Tis the Sister of Charity, gentle and meek.
But the glory of Earth is a tribute too weak
For the heroine of Heaven, the toiler for fame,
With chaplets eternal and endless acclaim;
Whose glory shall live when the victor's proud wreath
Lies faded and trampled the grave-dust beneath;
Whose triumph shall sound when the conqueror's song
Hath died in the distance of centuries long;
For hers are the deeds that are worthy alone —
The hymns that ascend by the Martyr-God's Throne,
From the white-vestured throng, with the conquering palm —
The numberless legions that follow the Lamb.

— *Marie, in Orphans' Fair Messenger.*

CONVERSIONS IN ENGLAND.

ALMOST every week we hear of those who hold official positions in the Anglican Church renouncing their allegiance and returning to the faith of their fathers. In many cases those clergyman become, after their conversion, utterly reduced to poverty and destitution, having sacrificed all at the dictates of conscience. Their number is becoming so great that it has been found necessary to adopt some means for their maintenance until such time as they can provide for themselves. Speaking on this, this London *Register* remarks:— That the number of clerical converts from the Anglican Church is so great, and that so frequently do these conversions bring with them utter poverty and destitution, that it has been found necessary to open a house—which may be called 'the Converts' Home'—for the reception of the men who give up comfortable livings, and reduce themselves to destitution at the dictates of conscience. Most frequently these clerical converts are married, and thus are shut out from the Catholic priesthood; and this home affords a refuge for them until they can prepare themselves to earn a living by teaching or by literary work."—*N. W. Chronicle.*

SODALITY OF THE BLESSED VIRGIN MARY.

To the Editor of the Catholic Guardian:

WHEN one, who is invited to some great festivity, unfortunately soils or disfigures his apparel while on his way there, he seeks, in haste, for some means of repairing the injury, fearing he may be detained beyond the proper hour, or be repelled at the entrance because of his unbecoming attire; so we, who have been invited to the eternal festival in our Father's mansion, knowing how disastrously our robes of innocence and grace have been tarnished and rent, can not fail to feel intense interest in all Associations which, by affording instruction and indulgences, offer the means for repairing the tattered condition of our baptismal robes — which constitute the beautiful court-dress, entitling us, as long as they retain their first beauty, to admission at our Father's door — and, also, of procuring those priceless gems and ornaments of virtue that adorn and give brilliancy and distinctive character to the outfit.

Among these Associations which are, in the Providence of God, established in our city, the Sodality of the Blessed Virgin Mary stands pre-eminent. Doubtless, many of your readers are aware that the Sodality owes its origin to the zealous exertions of a Father of the Society of Jesus, who, in 1563, was teaching in the Roman College. Gathering youths together, he placed them, in a special manner, under the protection of Heaven's pure Queen. Truly, Leo John Lera Flammingue, the noble originator, must now have joy in Heaven over the fruit of the tree that his charity planted among these youths, and which now extends its branches far and wide; for his work commended itself, and similar Associations spread from Rome over the entire Christian world.

Pope Gregory XIII, in 1584, approved the Sodality at Rome, and extended, to all the faithful, the privilege of becoming Members, and made the Roman College the mother and centre of all the others. Not long after, it contained on its roll the names of Popes, Cardinals, Bishops, and, also, of Princes and Magistrates, and now, its three hundred years can show a galaxy of bright stars of the first magnitude, shining amid the host of Heaven's empyrean. Where is the true Sodalist whose heart does not pulsate with a quicker flow of love when he remembers that it was "by a faithful compliance with the rules of the Sodality," that St. Charles Borromeo, St. Francis de Sales, St. Aloysius, St. Stanislaus, and many other saints, sanctified themselves? At least six or seven Popes have greatly enriched the Sodality with indulgences and privileges. But to come to our own: About the year 1858, the Fathers of St. Ignatius College organized a Sodality, composed of the young students, but it was not until November 6th, 1861, that its privileges were offered to others. On that day, the Gentlemen's Sodality was established by Rev. Father Buchard, under the title of the Immaculate Conception, and the patronage of St. Ignatius, that brave soldier-saint, ever undaunted in perils and invincible by patience, whose traits are traceable in all his numerous progeny. Sixty-six gentlemen, on this its natal day, gave their names to be enrolled, and read the formula of admission, approved by Pope Gregory in 1563, thus becoming the nucleus of the Society which has now a thousand names on its Roll-book. A few months later—May 14th, 1862—the Ladies Sodality was organized by the same Rev. Father, and under the same title and patronage, enrolled 273 names, which number has now increased to near 1,500. Each of these departments of the Sodality has its diploma, its special officers, its weekly meetings, and regular monthly Communion day. At the weekly meeting, the Little Office of the Blessed Virgin, with its inspiring psalms, hymns and canticles, is recited, and a clear, practical instruction given by the Reverend Director. The ladies' Sodality is now affiliated with the apostleship of prayer, and possesses, therefore, an immense treasurey of spiritual goods in addition to those held in its own right. Some years since, it so happened, in the designs of a far-seeing Providence, that a question arose about the security of its spiritual treasures—a doubt having been expressed as to its being canonically erected; as a consequence, reference was had to Rome, and the seal of that highest tribunal became affixed to our San Francisco Sodality.

For some years all Catholics, who had reached the appropriate age, if no evidence appeared against their moral character, were, on application, admitted to membership; but recently, it has been deemed advisable, by the Council, to restrict its privileges to those who are sufficiently educated, at least, to perform its exercises with edification.

Each of these divisions has also its own library, and although the entire number of volumes will not probably exceed three thousand, exertions are, at present, being made to greatly increase the number.

The eighth of December, being the titular feast of the Association here, was observed as a general Communion day; the College boys closing a *triduum*, in honor of the Immaculate Conception, by their Communion in their own chapel. Ten candidates were admitted to full membership, and twenty-four of the younger students were received into the Holy Angels Sodality. Master J. Hughes, Prefect of the Blessed Virgin's Sodality, and Master Philip Amos, First Assistant of the Holy Angels Sodality, addressed respectively their companions, and, in their behalf, offered to the Director the contribution, or Peter's Pence, according to their custom on this day, since the spoliation of Rome in 1870. The entire Sunday School of the College, in the afternoon, marched from their hall, with banners flying, to gather around the statue of our Immaculate Lady, in the church, and there, after a short instruction, they recited the Litany, sang a hymn, and were dismissed. But to return from my digression: The ladies assembled for their Communion in the Sodality Chapel, where Mass was celebrated by Very Rev. Father Bayma, Rector of the College, and, at the same hour, the gentlemen, whose regular monthly Communion fell on that day, met as usual in the church. This circumstance gave rise to a pleasant little incident: Just before the time for approaching the Holy Table, the Marshals came down either aisle, each bearing a beautiful rose-tree, in full bloom, and loaded with opening buds, to be deposited at the feet of our Immaculate Queen, as a memento of the occasion. Were these not fitting symbols of the hearts there present, unfolding, like these roses, their affections to receive the rays of divine grace from the sun of justice, under the nursing care of the Virgin Mother? Sordid, indeed, must have been the soul that was not lifted above the cares of earth to run after the odor of sweetness in this festival.

But, dear Guardian, I commenced writing principally to give you the result of our late elections, but, woman-like, I have made a long article before coming to the main subject. Please imagine that I blush a little for shame of my folly, and I will get the names of the Boards of Officers for the ensuing year into as short a space as possible.

Ladies' Sodality.—Rev. Michael Accolti, Director; Miss Harriette Skidmore, Prefect; Miss Kate Fitgerald, First Assistant; Mrs. Mary Cluny, Second Assistant; Mrs. E. A. Adams, Secretary; Miss Josephine Downing, Sub Secretary; Mrs. Julia Moffit, Treasurer; Mrs. Maria Dove, Guardiaa; Mrs. E. T. C. Rice, Librarian; Misses Lizzie Hickey and Lena Mulcay, Assistants; Misses Mary Germain and Cecilia Cushing, Sacristans; Misses Mary Scott, Annie Garigan, Sarah Boyle and Mary Flood, Antiphoriarians; Misses Katie McFaddin and Mary Ahern, Collectors; Mrs. Isadoria Jones, Mrs. Eliza Bodkin, Mrs. Catharine Conners, Mrs. M. J. Campbell, Miss Bridget Craigh, Miss Mary Casson, Miss Helen Cushing, Mrs. James T. Merrill, Miss Maggie Duane, Mrs. Maria Daly, Miss Josephine de Laveaga, Mrs. Catharine Farrell, Mrs. A. Foley, Mrs. Maria Garcia, Mrs. Sarah Gallagher, Mrs. Catherine Kane, Mrs. Margaret Lambert, Mrs. Sabina Murkle, Mrs. Margaret McAuliffe, Miss Josephine Moroney, Mrs. Catharine Nunan, Mrs. Rose O'Malley, Mrs. Bridget O'Connor and Mrs. Sullivan, Consultors; Miss Skidmore, Miss Ellen Lavery, Mrs. Rice and Mrs. Adams, Standing Committee on Library; Mrs. Gonzales, Music Leader; Miss Mary J. Diffly, Organist; Miss Mary Moroney, Sub Organist; Misses Mary Buckley, Lizzie Lavery, Lizzie Hickey, Mary Rice and Ettie Hubbard, members of the choir.

Gentlemen's Sodality — Rev. Father C. A. Barchi, S. J., Director; J. H. N. Adams, Prefect; John O'Kane, First Assistant; R. B. Downing, Second Assistant; J. R. Kelly, Treasurer; John A. Coffy, Secretary; Thomas Wharton, Guardian; John Donovan, Librarian; John J. Jones, Assistant Librarian and Janitor; William P. Kane, First Marshal; Tim. S. Murphy, Music Leader; Albert Le Breton, Assistant Music Leader; Peter Lynch, Lawrence Walsh, Antiphonarians; Jeremiah Sullivan, John Heaney, Assistant Marshal; John Moroney, Hugh Murphy, Michael Brennan, David Buckley, Benj. J. Lee, Patrick Lynch, Richard McDonough, Tim. Crouse, James O'Connor, Herman Rankin, Patrick McEntire and Vincent Kingwell, Consultors.

A.

SACRED HEART COLLEGE.

LAYING THE CORNER-STONE OF A NEW TEMPLE OF LEARNING.

OVER four thousand people were assembled on Sunday afternoon to witness the laying of the corner-stone of Sacred Heart College, under course of construction on the south-east corner of Larkin and Eddy streets. His Grace, Archbishop Alemany, presided, being attended by about thirty clergymen and the Altar Society of St. Mary's Cathedral. The exercises were opened with a "Dedication March," by St. Mary's College Band, followed by "Vivat Pastor Bonus;" after which the clergymen and acolytes filed down the stairs to the point at which the stone was to be laid. Here the various ceremonies were performed, the Archbishop placing the inscribed parchment in the cavity, and sealing the stone. The procession again filed past the assembled thousands, and ascended the stairs to the platform, where the band performed "Veni Creator Spiritus."

THE PARCHMENT

placed in the stone was inscribed as follows:

A. M. ✠ D. G.
Anno Virginis Imm. Partus
MDCCCLXXII.
Die Vero XV. Dec.
Pio Papa IX
Fauste, et, non obstante hujus temporis Principum Infidelum
Impio conatu fideliter Universalem Christi Ecclesiam
Gubernante
Ulysse S. Grant
Vice horum Statuum Fœderatorum
Pesidente
Newton Booth
Status Californiæ
Gubernatore
Primarium Lapidem
Hujus Collegrii, sub titulo et protectione
SS. Cordis Jesu
ad
Erudiendam in Sana Doctrina et scientiis Secularibus Catholicam
Hujus Civitatis Sancti Francisci Juventutem.
Fratribus
Scholarum Christianarum
Magistris
Illmus. et Revmus D. Joseph S. Alemany
O. P. D. D.
A. M. ✠ D. G.
Archidiœcesis
Archipræsul
Magno Civium Concursu et Clero totius Urbis
Assistente Solemniter.
Posuit.

Rev. P. Harrington then advanced to the balcony and delivered the following address to the people assembled in the street:

"The institution the foundation stone of which has just been laid, is to be called the "College of the Sacred Heart." It will be conducted by the Brothers of the Christian schools, and is chiefly intended to afford to the Catholic youth of this city an education which, while fitting them for the performance of the duties of this life, will also enable them to secure the happiness of the life to come. And is not this the greatest blessing that can be bestowed upon them? The Holy Ghost, in the Book of Proverbs, says: "Better is wisdom than the merchandise of silver, and her fruit than the finest gold. She is more precious than all riches, and other things are not to be compared with her." Hence the great importance of education, by which this heavenly gift of wisdom and knowledge is imparted to the soul. The animal endowed with life without intelligence is instructed by natural instinct in all that is necessary for its existence. But what is there so feeble as the infancy of man? For a lengthened period of years its only protection is the tender love which the great Creator has implanted in the parental bosom. Now, is not that state of utter and absolute dependence of childhood, in the physical order, the outward manifestation of its entire helplessness in the intellectual and moral order? Not only does it stand in need of care and nourishment for the body, but also in still greater need of religious and mental culture. For without it what would the life of the body avail? Not in bread alone, says Christ, doth man live, but in every word that

proceedeth from the mouth of God. No, man is not a mere animal; he is made to the image and likeness of his God. He is the master-piece of the visible world, for whom alone it has been brought into existence; and he exercises his privileges with an authority which no other power can resist. In vain do the savage monsters exult in their strength; he subjugates and controls them by the might of reason alone. In vain does the earth conceal within her bosom the precious metals which his industry demands; he tears them from its lowest depths and fashions them to his wants. In vain does the sea moan and lift its angry waves; he compels it to submit to his will, and, despite its murmurs, bear him in safety to the furthest limits of the earth. The stars of the firmament are subjected to his calculations, and serve to direct his course over the pathless ocean or the vast desert. He seeks out and discovers the hidden laws and stupendous forces of Nature, and harnessing them with the bonds of his intelligence, makes them bear him in triumph a monarch over his vast domain. The very lightning of heaven he makes the messenger of his will, and of almost instantaneous communication with his fellow-beings to the ends of the earth. Ever since the beginning, man has been widening the circle of his knowledge, and, by education, transmitting the priceless treasure to succeeding generations, so that the accumulations of bygone ages are now placed at our disposal. But have the limits of human knowledge been attained? So far from it that those who have ascended to its greatest heights tell us that its boundaries appear still more vast, and that the horizon expands in proportion to the height attained.

RELIGIOUS INSTRUCTIONS IN SCHOOLS.

The greatest and most learned men tell us that we know almost nothing in comparaison with that which remains to be shown. Yet this very fact reveals to us not so much our littleness as the true greatness of our being. For as God is infinite in knowledge, so man, his image, seems capable of acquiring knowledge in a most unlimited degree, nay, more, he is capable of knowin God Himself, who is necessarily superior to all His works, and knowing and recognizing His adorable perfections, to love Him and submit his will to Him by a free act of his intelligence and liberty, the recompense of which will be to reign with Him, for endless ages. That this is the sole end of man's existence here is the unanimous belief of every Christian people. Hence we see the immense importance of religious instruction, which gives to man a higher degree of knowledge than he could of himself attain, a knowledge which has been imparted to man by God Himself, a divine revelation which tells him of his glorious and immortal destiny, and the means by which it is to be attained. Surely, if it be necessary to impart to youth a knowledge of the things of the world in which we are to spend the few short years of life, far more necessary still must be a knowledge of our relations with the world, of the future in which we are to dwell forever. Education, then, to be worthy of the name, should, in substance, embrace all truth, whether natural, or revealed: science and religion should go hand in hand together, and so guide us in our journey through this life as to attain also the glory and felicity of the next.

This is the education which the Catholic Church approves, sanctions, and by every possible means endeavors to encourage. An education which enlightens the mind to see in all things a manifestation of the adorable perfections, of the Supreme Being; fills the heart with love and reverence toward Him, and bows down the will in lowly subjection to His Divine Law. This is the kind of education which the College of the Sacred Heart is intended to impart.

I know that

IN OTHER COUNTRIES

there are those who would impiously seek to drive God from the minds and hearts of His creatures, and whose great desire is to destroy the present state of civilized society, founded, established and preserved by the influence of Christianity. To accomplish this, their chief efforts are directed to make the schools of youth Godless and infidel. But I can not believe that such sentiments prevail among the American people. Thank God, we are yet an eminently Christian people; and though religious teaching be excluded from our public schools, I do not believe it is so much through a disregard of religion as on account of the variety of religious denominations that exist among us; and that to avoid giving undue preference to any one in particular, all religious teachings are alike excluded. To all but Catholics, there is nothing more liberal in theory than what is generally received as the basis of the American principal of education—that equal educational advantages shall be within the reach of the children of all citizens; but in practice it is far from being so, for a very large proportion of her citizens can not in conscience accept this seemingly generous offer.

We, as Catholics, believe that the soul is of more value than the body; the concerns of eternity or far more importance than those of time; that faith, without which, as St. Paul tells us, it is impossible to please God, is one of His greatest gifts, and must not be exposed to danger, especially in the tender minds of youth; and that, consequently, in the work of education, reason and science must never be divorced. These are principles of Catholics all over the world. The Episcopacy of every nation of the earth re-echo the voice of the Sovereign Pontiff, while the faithful, by their generous liberality, every-where endeavor to establish and sustain Christian schools, founded on these principles—principles which will endure as long as the Church itself subsists. That this is not with us a mere opinion of a few foreign-born-Churches, but a firm, established, conscientious conviction of all Catholics, should, I think, by this time be evident to every one. People are generally believed to be in earnest when they are willing to make a sacrifice for their convictions; and who can look with indifference on the great sacrifices made by the Catholics of America in the cause of Christian education? They are not generally the most wealthy, and yet, from their imited means, behold what a number of institutions they have established; look at the devotedness with which the members of the various religious orders of the Church dedicate their entire lives to this great work.

Is it not evident that we are terribly in earnest, and that no hope of earthly reward prompts and sustains such exertions? Most assuredly, if we were not firmly convinced that there was real, fearful danger to immortal souls in the present common school system, we would spare ourselves all this trouble and immense expence, and accept the advantages so freely offered.

But while we endeavor to bear patiently the two-fold burden of paying for that which we can not use, and also of establishing and maintaining our own denominational schools, our interest in the welfare of our fellow-citizens and the cause of humanity and civilization induce us to raise our voices in the warning, as to the result of this modern experiment in education, that of excluding religious training from the schools of youth. Society, founded by Christianity, can not possibly subsist without it, any more than an edifice which has been sapped and undermined can long endure barbarism. The rule of brute force, such as we find in Pagan nations, may for a time hold its frame-work together, but such would not be civilization; such could not be the abode of freedom, liberty and enlightenment. Yes, cease to fortify the human will with the divine influence and teachings of religion; let disbelief or doubt of man's accountability to his Maker become general; let him imagine either that his soul is not immortal, or that the rewards and punishments of the next life are not eternal, then would you behold the insufficiency of mere human law; then would every crime and injustice be perpetrated with impunity; security for life, property or character begin to disappear, and utter ruin rapidly to approach. No, religion has established society; without it, it can not subsist.

I know it is said by some that there is

TOO MUCH RELIGION IN CATHOLIC SCHOOLS;

that those by whom they are generally taught are so much absorbed in heavenly things that they do not heed earthly affairs; that being in a certain degree excluded from the world, they are not up to the progress of the day; and so on in this strain.

I will not enter into any argument on this subject, but merely cite a few facts in refutation of such assertions. Not very long ago there was a commission appointed by the British Government to examine the state of education in Ireland. There, as here, there are schools established by law, and purely Catholic schools. Necessarily there exists a certain rivalry between them, and the Government sought to establish the fact that the Catholic schools were not so efficient in imparting secular instruction as their own. Well, these commissioners went through the land, they examined all the schools, and on their return solemnly reported to the British Parliament that no schools in Ireland imparted so much secular knowledge, and with such success as the schools taught by the religious orders—the Christian Brothers and the nuns.

IN FRANCE,

the Government, in order to stimulate and encourage education, gives every year a certain number of free places in her universities, for which competitive examinations are held. There, also, are common schools and religious schools. Now what has been the result of these examinations? Which system produced the greatest number of successful candidates? I have just been reading the published statistics, and it is there stated that for the past twenty years, that is since these examinations were instituted, that over ninety per cent. of these places were won by pupils of the Christian Brothers' schools. These facts speak for themselves, though for you they are not needed. The wonderful success which has crowned their efforts here during the short time they have been amongst us is a sufficient guarantee of what they will accomplish in the future. It is therefore a matter of great thankfulness to God that we have at last among us an establishment of that great teaching Order, which numbers now more than 10,000 members, scattered over every nation of the earth, fighting the great battle against ignorance and irreligion. Thanks, too, a thousand thanks, to those generous friends of Christian education who have come forward with such princely liberality to sustain their efforts, and will enable them to erect the grand educational edifice soon to arise upon the foundation you have laid, to be the source of innumerable blessings, not only to the youth of our day, but to generations yet unborn.

The reverend gentleman was listened to with marked attention, many of his auditors listening with uncovered heads. At the conclusion of the address, the band played the "Te Deum," after which the benediction was pronounced by the Archbishop. The band played a march, and the assemblage dispersed.

THE ORPHANS' FAIR.

THE Fair, for the benefit of the R. C. Female Orphan Asylum, is now open at Pacific Hall, Bush Street, under the supervision of active, enterprising ladies. It has not been very encouraging to them so far, for the patronage has not been so liberal as should be expected from a Catholic population so large and wealthy as San Francisco contains. And why is it so? Why are those ladies laboring with such devotion to prepare a Bazaar, so well fitted up as the one now being held in Pacific Hall? Is it not for those fatherless little ones whom Providence has assembled under the care of the Sisters? And who are those children? Are they not the offspring of many of our friends who are called from earth but a little while before us? And who knows but their lot may be that of our own children, ere one year passes over our heads? Means are positively necessary to carry on so stupendous a work, and do not blame the sisters if, some months hence, refusals be given to applicants for children who can not legitimately claim admission to the Asylum. It is our duty, now, to show our interest in providing funds for the Asylum; then may we expect to find a refuge for those children whose parents are not worthy of the name.

The Fair Room presents a most pleasing appearance, and to assure those who have not yet visited it of the advantage to be derived from making Christmas purchases there, the following description of the tables, etc., has been obtained.

Table No 1.—Mrs. Maume, assisted by Mrs. Scott and ladies, claims a valuable chair worth between $25 and $50, a set of carvers $25, and many other useful and valuable articles too numerous to mention.

Table No 2.— Mrs. Myers, assisted by Mrs. Saul and ladies; an elegant set of silver, worth $90, a set of china and other fancy articles.

Table No 3—Mrs. Lewis, assisted by Mrs. O'Meara and ladies; a valuable wax cross worth over $200, broche shawl, $50, a silver tray, $15, etc., etc.

No. 4.—Mrs. Coleman, assisted by Mrs. Uril and others. Several valuable and handsome paintings, silver-plated bouquet-holder, and numerous useful household and fancy articles.

No. 5.—Mrs. Fleming, assisted by Miss E. Fleming, Mrs. Rise and others. A beautiful wax cross, (presented by Mrs. Rise) a large doll, a valuable Saratoga trunk, (donated by Mr. Long) and a bountiful supply of fancy articles.

No. 6.—Mrs. Coleman, under the supervision of Mrs. F. Crowley and Mrs. Gunnison. Contains numberless fancy articles, etc.

No. 7.—Miss Sullivan, assisted by several ladies. A handsome silver urn, a sewing-machine, a landscape view of Alcatraz Island, fancy articles, etc., etc.

No. 8.—Orphans' Table—Miss Russell, Mrs. Dixon, and assistants. A handsome diamond watch, a curiously wrought skipping-rope, a handsome silver brick, worth $40.

The Refreshment Table, under charge of Mrs. O'Brien and Rennehan. It is needless to say what it contains, for the ladies have carefully supplied it with every variety of choice refreshments, and will give a splendid lunch for only fifty cents.

"The Scales," under the charge of Miss E. Fleming, is an object of attraction, and the fair Superintendent performs her part well. Mrs. Coleman has an elegant melodeon.

Misses Buscoughs superintend the raffling of a handsome piano, by which they are realizing a handsome sum, so earnest and zealous are they in their enterprise.

The Post-office and *Orphans' Fair Messenger* office are places worthy of patronage, and money invested in them will secure some valuable information.

ST. ROSE'S LADIES' FAIR.

Following is the account of the late Fair held by the ladies of St. Rose's Church:

Table No. 1—Presided over by Mrs. James A. Duffy, Mrs. John Black, Harriet McCormack; $535 00.

Table No. 2—By Mrs. John White and Miss Maggie Maroney; $532 50.

Table No. 3—By Mrs. Harrigan, Miss Harrigan and Miss Fannie Lynch; $195 00.

Table No. 5—By Mrs. Jones, Mrs. John H. Duffy and Miss Dumas; $250 00.

Table No. 6—By Mrs. P. W. Cafferty, Miss Maggie Lynch, Mrs. Thomas Ryan and Misses Lucy Nellis, Annie Dunn and Sallie Mayo; $423 25.

Table No. 7—By Mrs. Lucy Cavanaugh, Mrs. Davies and Mrs. Terence McMorry; $1,100 00.

Table No. 8—By the children of St. Joseph's School; $116 00.

Ice Cream Table—By Mrs. Doody, Mrs. James Lonergan, Mrs. Riley and Mrs. Roche; $181 90.

Refreshment Table—By Mrs. Martz, Mrs. Winters, Mrs. Mary Johnson and Miss Mary McDonald; $400 00.

Confectionery—By Mrs. Quaid, Mrs. Grundy and Miss Priscilla Burns; $186 25.

Fish Pond—By Mrs. Thomas E. O'Halloran and Miss O'Connor; $162 25.

Supper Table—By Mrs. Corcoran, Mrs. Cody, Mrs. Gunn, Mrs. Boylan and Miss Maggie Cunningham; $207.

Donations, $214; admission tickets, in charge of Mrs. Dr. Morgan and Miss Mary Kohner, $773 85.

Mr. Smith's Sodality boys, $31 00.

Total receipts	$5,534 00
Total expenses	733 09
Net profits	$4,809 91

The ladies who had charge of the Fair hereby return their sincere thanks to all who patronized them on the occasion, especially to the non-Catholic friends for their marked liberality, and to the Press for its favorable notices.—*Sacramento Evening Bee.*

THE PACIFIC COAST.

Visalia had a sharp shock of an earthquake on the evening of the 16th.

The Willamette River is lower than it has been known for several years.

A flurry of snow fell at Portland, Oregon, on the 17th, with good indications for a regular snow-storm.

Workmen are engaged in removing the old Catholic Church on Market Street to Larkin Street, at an expense of $1,000.

A four-year old daughter of John Graves, residing on Post Street, was run over on Monday, by a carriage, and seriously injured.

The California Labor Exchange has lately received orders from several ranchers of Colfax County, New Mexico, for Chinamen to work as sheep-herders aad cooks.

Preparations are being made for the erection of the new school of the Sisters of Charity, on the south side of Mission Street, between New Montgomery and Third.

FESTIVAL AND FAIR.—The ladies of St. Anthony's Church, Oakland, held a meeting on Sunday last, immediately after mass, to make arrangements in connection with the Fair, which is to be held on the 26th, 27th and 28th instants, in Washington Hall building. The proceeds are to be devoted to the liquidation of the debt remaining on the parochial residence, and to the enlargement of the church, which is already too small for the rapidly-increasing congregation. Several members of the Oakland Harmonic Society have kindly volunteered to sing on the occasion. Hon. Zach. Montgomery, Dr. Shorb, and others will deliver lectures, and there will also be a band of music in attendance.

USEFUL PRESENTS FOR OLD AND YOUNG.—Scientific and literary men, merchants and mechanics, all suit their various tastes by selecting presents at Muller's, the Optician, No. 135 Montgomery Street, near Bush.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

ANNUAL MEETING.

IN accordance with the Constitution and By-Laws of the CATHOLIC PUBLICATION COMPANY, notice is hereby given that the annual meeting of the Stock-Holders will be held at the office of the Company, 403 Sansome Street, San Francisco, at one o'clock, P. M., on Monday, January, 6th, 1873, for the purpose of electing a Board of Trustees, for the ensuing year.

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REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.
The signature of the depositor should accompany his first deposit.
A proper pass-book will be delivered to the agent by whom the deposit is made.
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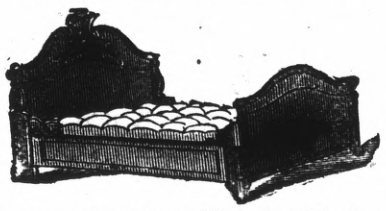

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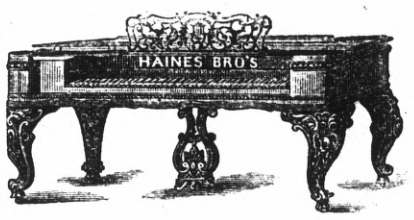

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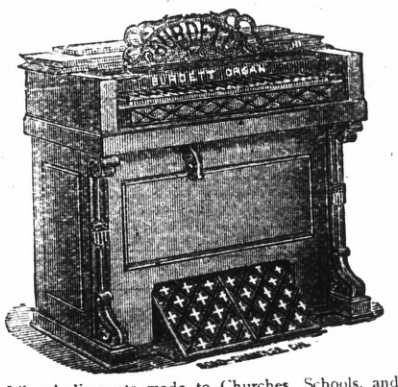

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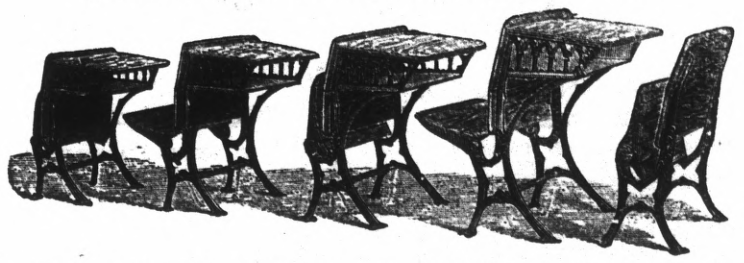

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BEG to call the attention of those about purchasing Christmas and New Years Presents, to their fresh importation of New Decorations in French and Japanese Porcelain, including Dinner, Tea and Dessert Sets; also, the latest styles Glassware, richly cut and engraved; French Bronzes and Clocks; New Patterns Electro Silver-Plated Ware, including Tea Sets, Ice Pitchers, Cake Baskets, Centre Pieces, Salvers, Casters, Water Pitchers, Epergnes, Tea and Coffee Urns; Fancy Forks, Spoons and Ladles; also, Japanese and French Vases, Jardiniers and Cuspadores, Majolica Ware, Mantel Ornaments, Bronze Inkstands, Smokers' Sets, and Fancy Articles of all descriptions.

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dec14-1y. UNDER GRAND HOTEL.

Established in 1803.

IMPERIAL FIRE INSURANCE COMPANY

Of London.

CAPITAL, - - - - - - $8,000,000.
Surplus over $2,500,000.

LOSSES paid here in cash, immediately on adjustment, in U. S. GOLD COIN.

FALKNER, BELL & CO.

430 California Street,

SAN FRANCISCO,

General Agents for the Pacific Coast,

dec14-1y.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 409 West Forty-second Street, near Ninth Avenue, New York.

Cash Assets, November 1872, $5,250,000.
Cash Capital, - - - - - $3,000,000
Average Income, per day, over $14,000.

The Largest Capital,
The Largest Cash Assets,
The Largest Annual Income
Of any

FIRE INSURANCE CO.

In the Country.

GEO. C. BOARDMAN, Manager.
HENRY CARLTON, JR., Agent, San Francisco.

Office, 14 Merchants' Exchange,

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MORRIS SPEYER & CO. Agents.

☞ General Agency for the Pacific States and Territories.

425 California St.

Merchants' Exchange Building,

dec14-1y SAN FRANCISCO.

MERCHANTS' MUTUAL MARINE INSURANCE COMPANY

OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

406 California St., San Francisco.

CAPITAL PAID UP, $500,000. Losses paid promptly in U. S. GOLD COIN.

BOARD OF DIRECTORS.—C. L. Taylor, F. Roeding, Isaac E. Davis, J. B. Scotchler, A. M. Simpson, James Irvine, Jabez Howes, A. L. Tubbs, C. Adolph Low, W. J. Adams, R. E. Raimond, James P. Flint, William Scholle.

J. B. SCOTCHLER, President.
JABEZ HOWES, Vice-President.
E. W. BOURNE, Secretary.

This Company is engaged exclusively in Marine Insurance.

dec14-1y.

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

J. P. SWEENEY. JAMES MCCLOSKEY.

SEED WAREHOUSE,

(Established in 1853)

Nos. 409 & 411 Davis Street,

Bet. Washington & Jackson. SAN FRANCISCO.

J. P. SWEENEY & CO.

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Constantly on hand, all kinds of Vegetable, Flower, Field and Tree Seeds; Plants, Trees, Shrubs, Dutch Bulbous Roots, Budding and Pruning Knives, Garden Tools, etc. dec14-1y

Burlaps, Duck, Canvas, Stripes, Osnabergs and Linens. Grain, Ore, Salt, Bean, Wool and Seamless Bags.

J. & P. N. HANNA,

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Seaming, Baling, Fleece, Cotton, Machine and Sail Twines. Roofing, Sheathing and Boiler Felt.

dec14-1y

VILLE DE PARIS.

KAINDLER, SCELLIER, LELIEVRE & CO.

Arrival of New Goods for the Holidays.

RICH VELVET POLONAISES,

NEW SUITS,

The very latest elegant Velvet and Silk

DRESS PATTERNS,

A Beautiful and Striking Novelty. All of which will be offered during the

Continuation of our Great Sale

AT REDUCED PRICES.

CITY OF PARIS,

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dec14-3w

YOUNG & PAXSON.

Real Estate Bought & Sold.

LOANS NEGOTIATED.

424 Montgomery St. East Side,

(Between California and Sacramento Sts.)

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JAMES KELLY,

(Late of St. Mary's Hospital) Successor to J. H. Mullins,

UNDERTAKER,

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Nearly opposite Fourth.....SAN FRANCISCO.

EVERY THING NECESSARY FOR FUnerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

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FLAX SEED.

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CASTOR BEANS.

Pacific Oil and Lead Works,

SAN FRANCISCO,

ARE PREPARED TO FURNISH SEED AND contract for next year's crop of Flax Seed and Castor Beans at rates that, with proper cultivation on suitable land, will make them among the most profitable crops grown. For further particulars, address

Pacific Oil and Lead Works,

No. 3 and 5 Front Street,

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JOS. A. DONAHOE, San Francisco. EUGENE KELLY, New York.

DONAHOE KELLY & CO.

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NEW YORK,

BANKERS.

Exchange on New York, London and Bank of Ireland, Payable at all the Branches, and in every county town in Ireland.

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DRY GOODS!

DRY GOODS!

FOR THE HOLIDAYS!

LANDERS, BYRNE & CO.

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK OF

DRY GOODS,

SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.
COLORED SILKS in all shades.
IRISH POPLINS, direct from Pim Bros., Dublin.

In our

Dress Goods Department

Will be found a splendid line of colors in

EMPRESS CLOTH.
DIAGONAL AND SERGE POPLIN.
SATIN DE CHENE, in all shades.
VENICE CORD SILKENTEEN, in all shades.
FEMOSA CLOTH, etc., etc.

SCOTCH AND POPLIN PLAIDS.

IN MOURNING GOODS

Our stock is the most complete in this City, comprising

BLACK POPLINS, DRAP DE ETE,
PARRAMATTAS AND HENRIETTA CLOTH.
CASHMERES AND CARLOTTA CLOTH.
TANNSE, FOULARD, CRETONNESS,
BIARRETZ, EMPRESS AND PARISIAN CLOTH.

A complete assortment of

HOSIERY,
GLOVES,
HANDKERCHIEFS,
EMBROIDERIES,
LACES, and
SMALL WARE.

HOUSEKEEPINC GOODS

Being a specialty with us, our patrons can always depend on finding this department well worthy of attention.

LANDERS, BYRNE & CO.

No. 4 Third Street.

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AXMINSTER, Moquette, Wilton, Velvet, Body Brussels, Lace Curtains, Brocatelle, Reps, Terry, Damasks, etc. And full and complete stock of

UPHOLSTERY GOODS,

The largest stock on the Pacific Coast. Call and examine before purchasing.

FRANK G. EDWARDS,

Nos. 628, 630 and 642 CLAY STREET, and 633 and 635 MERCHANT STREET.

Every kind of Wall Paper Decoration made to order.

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THE UNDERSIGNED IS SOLE AGENT IN California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and jobbers on the most reasonable terms.

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422 California Street.

dec14-1y

REYNOLDS & FORD.

COMMISSION MERCHANTS

AND DEALERS IN

Produce, Bags and Twines.

313, 315 DAVIS STREET.

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MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office :—651 Sacramento Street, between Kearny and Webb.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco.

my25-tf

C. P. R. R.

mmencing Monday, August 26, 1872 and, until further notice, Trains and Boats will leave San Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M.—*S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M.—*Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M.—*Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M.—*Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—*Sacramento Steamer (from Broadway Wharf)—Touching at Benicia and Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oakland). Through Freight and Accommodation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00 A. M., and 8:40 P. M.

Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.

San Jose, via Oakland, 10:40 A. M.

San Jose (Southern Pacific) 8:50 and 10:10 A. M., and 5:50 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 12:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00, 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 3:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M	.....	.....
Pajaro.....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas.....Arrive	3:45 P M	.....	.....
Hollister....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

REMOVAL! REMOVAL

THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

FRENCH CLOTHS,
BEAVERS,
DOESKINS,
CASSIMERES
AND VESTINGS,

Which he will make up in the lates styles at greatly reduced prices.

PETER SHORT,
Merchant Tailor,
613 Montgomery Street.

English Cassimere Business Suits	$40 to $50
Beaver Suits	$50 to $60
Cassimere Pants	$ 8 to $12

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COMMERCIAL INSURANCE COMPANY

Of California.

OFFICE:

In San Francisco, No. 435 California Street.

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W. B. Cummings,	W. B. Hooper,
C. F. McDermot,	G. L. Bradley,
James M. Barney,	F. S. Wensinger,
C. W. Kellogg,	A. W. Jee,
Peter Dean,	John H. Wise,
Chas. J. Deering.	

SACRAMENTO:

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D. W. Welty,	N. D. Thayer,
J. H. Sullivan,	F. S. Freeman.

C. W. KELLOGG, President.
H. G. HORNER, Secretary.

Fire and Marine Insurance.

UNION INSURANCE COMPANY

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - - -	$750,000 Gold
Assets Exceed - - - -	$1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

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N. G. KITTLE.....Vice-President.
CHARLES D. HAVEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

THE

STATE INVESTMENT AND INSURANCE COMPANY.

Capital, - - - $200,000

U. S. GOLD COIN, in 2,000 shares of $100 each. Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

TYLER CURTIS.....President
PETER DONAHUE.....Vice-President
CHAS. H. CUSHING.....Secretary
THOS. N. CAZNEAU.....Marine Director
San Francisco, November 2d, 1872.

SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

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H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books and all other fine Catholic articles. jan4-tf

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J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.